

Zion's Herald.

Volume LXXIII.

Boston, Wednesday, April 24, 1895.

Number 17.

Zion's Herald.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, \$3.50 per year, including postage.
36 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Portugal is a dwindling and sadly illiterate kingdom. Its census gives a population of only 5,049,729, more than half of whom are females. Only one-fifth of the population can read and write. Even in Lisbon, which claims to be the most intelligent centre in the country, 394,338 persons out of a population of 612,000 can neither read nor write. What sort of a future can be predicted of a nation so indifferent to popular education?

More than one-half of the annual revenue of France is expended in paying the interest on its national debt. This interest item alone is \$371,000,000, the entire revenue being \$667,000,000. To support the army and navy \$182,000,000 are required. There remains only \$114,000,000 to provide for all the expenses of the State. And yet France undertakes to subjugate Madagascar, involving a vast outlay which can be met only by adding largely to the public debt, and increasing thereby the terrible drain upon its resources!

The torpedo sloop at Newport has succeeded at last in manufacturing a smokeless powder which possesses nearly every desired element in this species of explosive. Tested in a 4-inch rapid-fire gun, the remarkable average velocity of 2,316 foot-seconds was attained, and yet the metal cartridge case was not sensibly heated, no flame appeared at the mouth of the gun, and only a puff of light blue smoke was observable, too insignificant almost to be noted. If this new invention, which is made of gun cotton, shall prove to be stable under change of climate, our Navy will possess a smokeless powder unsurpassed by any other service in the world.

Stimulated by the success of Bishop Fallows in buying out a liquor saloon in Chicago and changing it into a temperance resort with non-alcoholic beer for its attraction, some Buffalo ministers have undertaken a similar enterprise—only they have gone a step further. They have not only secured the famous "Gold Dollar Saloon" in that city—its floor laid with \$20 gold pieces, its bar studded with \$50 gold pieces, its walls hung with fine pictures, and its interior illuminated with 1,200 incandescent lamps—but they have also secured the proprietor of this gorgeous establishment, who was glad of the opportunity to abandon old associations and ways, and who will willingly dispense harmless drinks in place of the former poisonous beverages. The "temperance salon" is owned by a stock company composed of ministers and business men.

"Raise potatoes for self-support! We will secure the loan of land, tools, seed, and dressing, and will instruct you how to plant, tend and harvest your crops"—such is the new attitude of municipal charitable organizations towards the unemployed, and those whose earnings are insufficient to provide for themselves and families. This is the "Detroit plan." It has worked well in that city. It has been adopted in New York, Toledo, St. Louis, Buffalo, Pittsburgh, Duluth and Omaha, and is to be put into operation in this city this summer. It is simple, practical, beneficial. Those who loan the land and contribute to the necessary expenses will be benefited by the humane feeling evoked by brotherly helpfulness; those who till the land will be benefited by

the work itself as well as by the expected results; they will learn something of the oldest of trades; they will gain self-respect.

A Red Letter Day for Woman Suffrage.

The friends of this cause will not soon forget April 15. For on that day the Rhode Island Senate committee on special legislation reported back a bill granting the right of suffrage to women on all questions that can legally come before town, ward, or district meetings. On the same day in Salt Lake City a motion in the Constitutional Convention to reconsider the clause adopting woman suffrage was killed by a decisive majority, thus finally disposing of the matter. More important than all, however, on that same day the New York Senate, by a vote of 20 to 5, passed a resolution which proposes to submit to the vote of the people of that State a constitutional amendment giving to women the right of suffrage. The same resolution had passed the Assembly by a large majority. This triple victory on a single day will inspire with fresh courage the champions of this reform.

A Just Ground for Complaint.

The Malagasy government will in a short time publish to the world a statement of its relations with the French Residents General during the past nine years. It will show, by documentary evidence, the bad faith of these officials, particularly in suppressing important official information. It will cite dates and facts in proof of unfair treatment. It will show, for instance, that in 1886 the French minister plenipotentiary who had negotiated the Franco-Malagasy treaty, sent a telegraphic dispatch from Zanzibar to his government giving an entirely erroneous view of the conditions under which the Queen and prime minister signed that treaty. Important agreements entered into by the Malagasy government and the French Resident, but withheld from the French government, will be made public. It will appear, in short, that had the real facts been transmitted to France, the latter country would have had no adequate ground for its present attempt to reduce the island to subjection. The sympathies of the outside world are with the natives in this conflict rather than with the invaders. Those sympathies will be strengthened when the Malagasy Red Book is published.

Peace—But on What Terms?

The terms of peace between Japan and China have been signed, and, on the part of the Mikado, ratified. They will not be published until the Chinese Emperor affixes his signature to them. Meantime the ingenuity of press correspondents at Tokyo and Peking has been exercised to the keenest to discover the precise conditions of the agreement. The Japanese preserve the reticence which has characterized their plans throughout the entire conduct of the war; the Chinese officials are no less wary. Many things that have been published may turn out to be true, and on this assumption the newspapers of Russia, France and Germany have valorously declared what their respective governments will do "to safeguard imperiled European interests." Much of this is probably buncome. The most plausible piece of intelligence was that telegraphed from Tokyo of the expression of a desire on the part of the Mikado to go to Peking and discuss in person the project of an alliance with the Emperor.

The New Campaign for Sound Money.

President Cleveland gave a strong impulse to it, if he did not inaugurate it, in his letter to the business men of Chicago a fortnight ago—a letter which contained no allusion to international bimetalism even, but which declared and defined the financial issue which the people of this country must squarely meet and settle. "Disguise it as we may," he wrote, "the line of battle is drawn between the forces of safe currency and those of silver monometallism,"

meaning by the latter the movement for the free coinage of silver on the ratio of 16 to 1. The President suggested organized work in behalf of sound money—the formation of clubs, the dissemination of literature—and his suggestion has been acted upon. "The Honest Money League" has been formed in Chicago, and similar leagues are planned in other cities. It is even hinted that members of the Cabinet will take the stump this summer to warn the people against the demand for cheap silver, and the sudden and disastrous shrinkage of values which would follow the yielding to this demand. It is to be hoped that the outcome of this agitation may not only be salutary in leavening the people with wholesome views, but may also result in some definite agreement among sound-money advocates as to what they mean by the terms they use. The free-coinage men are specific in their demand; so-called "sound-money" men, on the other hand, give only vague answers when called upon to define what they stand for. Some distinct financial policy should be fixed upon and avowed, and, if possible, enacted by appropriate legislation.

Reclaiming Arid Lands.

Vast tracts of public land in the West, as our readers know, are arid, or semi-arid. The aggregate is over 450,000,000 acres. Some of this, it is needless to say, would not pay the cost of irrigating, but, on the other hand, large districts could be rendered fertile at a comparatively small expense. To make these deserts bloom is not the appropriate work of the federal government—it belongs to the States. To interest the latter in this work, what is known as "the Carey law" was passed by the Fifty-third Congress. It permits any State, or Territory, to take possession of 1,000,000 acres of arid public land within its limits, if it will undertake the work of reclaiming such land. Four States—Wyoming, Idaho, Montana and Washington—have accepted the offer and have enacted the necessary legislation. In one of these States—Idaho—inducements have been offered to colonists from New England to form a settlement in Payette Valley. The colony will be named "Plymouth." The first village will be called "Home Acres." Each purchaser of a twenty-acre farm will be given an acre-lot in the village on which to build his home. He will also own a perpetual water right (the irrigation canal will bring water from the Payette River) and a share of stock in the colony. The village will be provided with water-works, sewers, electric lights, a public library, and other aids to civilization. When it is remembered that such a place as Riverside in Southern California, with its 10,000 acres of orange groves, was an arid, treeless waste twenty-five years ago, and that its present wealth of fertility is due to ditches dug from the Santa Ana River (and this is only one of many similar instances), the Idaho experiment seems promising.

The Latest "Find" in Egypt.

The remains of an alien race, and one possibly unknown to history, have been exhumed by Prof. Flinders Petrie, who has been conducting excavations some thirty miles north of Thebes. In the ruins of ancient Nubt he discovered relics of several dynasties, but in the immediate vicinity, less than a quarter of a mile away, the spade uncovered what no archaeologist ever dreamed would be found beneath the sands of Egypt—a city of foreigners, who evidently possessed certain arts superior to those of the natives of the soil, and who differed from them in many remarkable respects. These intruders—if they were such—were of lofty stature (some of them six feet), had brown hair, aquiline noses, and long, pointed beards. Their bodies were found buried with knees drawn up to the arms. The graves contained no amulets, beads, gods, scarabs; the bodies were not mummified. The decapitation of the head in some cases and its replacement with

pottery, together with various collections of assorted bones (some of the latter intentionally deprived of their marrow), "point undoubtedly to ceremonial cannibalism." Samples of writing, drawing and sculpture were either lacking, or too rude for any accurate conclusions to be drawn. Prof. Petrie believes that this race, which may have come from Malta or Italy, or have been of Amorite descent, lived 3,000 years before Christ, and "were probably the people who overthrew Egyptian civilization at the close of the old kingdom, and produced the dark age of the seventh and eighth dynasties." In the immediate vicinity of this old city, on a plateau 1,400 feet above the present level of the Nile, the Professor found ample traces of the existence of another race antedating all human history. Massive flints, beautifully worked, shaped exactly like those found in the river gravels of France and England, were discovered.

Roman Catholic Illusions.

A Paulist missionary, Rev. Walter Elliott, who has been trying to proselyte Protestants in Michigan and Ohio for the past two years, has leaped to the vast conclusion that the people of this country will ultimately be perverted to the acceptance of the doctrines of "Holy Church." He seems to have no other ground for his faith than that he has been granted a respectful hearing; yet on this slender foundation he issues a rhapsodic call in the columns of the *Catholic World* to all Catholic priests and laymen to form a missionary corps to convert the nation! The Pope, too, has issued a wheedling encyclical to the Anglican Church, enumerating various points of agreement in social reforms, morals, etc., between the two communions, and urging the unity of Christians as the best method of defence against modern errors. He closes his appeal with the proffer of three hundred days' indulgence to those who will piously recite "a prayer to the Blessed Virgin," which is appended to the encyclical. Thoughtful Protestants will wonder whether the aged prelate retains his sanity. Surely on both sides of the ocean a recent declaration of the Archbishop of Canterbury will express the abiding sentiment of those to whom these appeals have been made: "I have no hesitation in saying that any corporate union with Rome, so long as she retains her distinctive and erroneous doctrines and advances her present unprincipled and unscriptural claims, is absolutely visionary and impossible."

The Rebellion in Cuba.

No active measures have yet been taken towards its suppression by the new Governor General, Martinez Campos. He landed at Santiago, issued the expected proclamation to the people, promising reforms, demanding loyalty and obedience, and offering pardon to all insurgents except the leaders. Then he sailed for Manzanillo. The task before him is one with which he is familiar. He has twice before been employed upon it—indeed, a quarter of his long military career has been spent in Cuba. It will be remembered, however, that the pledges of reform and the home rule concessions by which he succeeded in pacifying the island in 1879 were repudiated by the Cortes. The revolutionists have no confidence in such empty promises. Were the latter better organized and more united, if the better class of Cuban residents could be persuaded to join in the movement instead of denouncing it, and a provisional government could be formed, an outbreak in Spain might require the evacuation of the island by the Spaniards, and give this government the opportunity to accord to them belligerent rights. Once recognized, they might achieve independence. As the matter stands, however, the outlook is not hopeful. Broken up into squads composed principally of outlaws, or Negroes, or half-breeds, poorly equipped and destitute of able leaders, they may worry the government troops, just as Maceo with 1,100 men in the last revolution held his own in guerilla warfare with 20,000 Spaniards for three years; but such a protracted struggle offers no promise of final success.

Our Contributors.

I KNOW THEE.

Rev. Arthur John Lockhart.

I know Thee, who hast kept my path, and made
Light for me in the darkness, tempering sorrow
So that it reached me like a solemn joy;
It were too strange that I should doubt Thy love.

— Browning's Paracelsus.

Alone! with darkness and my soul, alone,
Tortured by doubt, from every shade I start;
Awhile, with head low-bowed, I make my
moan; —
What unseen Presence on my sense has grown?
I know Thee, who Thou art!

Here, in this vale by swelling torrents torn,
Where awe and sorrow lead my steps apart,
Stumbling o'er pathways sharp with flint and
thorn, —
Thou Shape mysterious, that forerunst the
morn,
I know Thee, who Thou art!

This is no fondling hand, no hapless sigh,
No touch to soothe, but not to heal, the heart;
How can I doubt, who dreamed of angels nigh?
Thou gracious Pilgrim from eternity,
I know Thee, who Thou art!

Refuge of mine! far fly the storms of wrath,
Creeping and raging ill alike depart;
With Thee no cloudy fear the future hath; —
Friend, who dost not cross, but keep, my path,
I know Thee, who Thou art!

Thou camest on my darkness like a star
That through the rifted shade its beam doth
dart;
How bright my joys, how sweet my sorrows
are!
Thou godlike Kinsman, traveling from afar,
I know Thee, who Thou art!

Shall I not know Thee better, by and by,
When Thou the gracious knowledge may'st
impart?
Hend the last veil, put the late shadows by;
Then shall I cry, seeing Thee eye to eye, —
I know Thee, who Thou art!
Hampton Corner, Me.

HOW SHALL I BE REMEMBERED?

Kate Sanborn.

AT the beginning of a new year almost every one feels an uncomfortable but stimulating jog from conscience. This mysterious monitor does not hesitate to state the plainest of facts and ask the most direct questions; and, roused to self-examination, we determine to improve in many ways. But the enthusiasm soon dies away, for "resolutions, like fainting ladies, want to be carried out." It is a great safeguard and restraint to ask one's self, not only in January, but in every week of the year, "How shall I be remembered?"

No one is really missed more than a few months except by the closest relatives and the few who sincerely mourn. Choate said "The only immortality was a book." But in the winnowing of the centuries how depressingly few hold their places in libraries and still live through their printed thoughts. Social supremacy is the most evanescent of all distinctions. New leaders are always anxiously waiting for a vacant place, and the brilliant display goes right on with apparent heartlessness. Successful business men seem like machines for making money, too engrossed to know even their own families, only remembered by the contest over their property. And so we might go on in every pursuit, or profession, or occupation of life, and say that no one is remembered except the men and women whose genius or greatness compels continual acknowledgment.

One could easily grow pessimistic or bewildered, thinking of this continual passing of the generations, like waves breaking on the shore, to retire, then reappear. Life seems unreal, a changing series of apparitions, each tolling or sporting in its brief existence as if it were to be eternal. Driving past a neglected country graveyard, with its tumbling headstones, rank grass and tangle of uncared-for bushes, or visiting some large city cemetery, it is the same. Are those whose bodies were placed there entirely forgotten? It does look that way to the passer-by. But go to some "God's Acre" where those you have known are laid away, and as you wander from grave to grave and think of the character of the individual, you will find it as much alive as ever. The naked soul has gone to God who gave it, but the character remains vital, potent for good or evil. Oh, such sermons as may be found in those stones, if we will only heed! "If only we could keep our

favorite sins for ourselves; have them to live with us and be decently interred with us, it might be all very well; but to know that when death, that one only certain thing in life upon which we can count never to fail us, has in turn come to us, laid us low, snuffed us out, that then — we helpless and gone — then our sins rampage the world on their own account, we powerless to check their vagaries, but always responsible for them — this staggers me!"

"How could Ben Wolsley have been such a wretched drunkard with his lovely Christian mother always watching over him and his father a sternly temperance man and a power for good in the community?" "Why, don't you know that his uncle, Joe Salisbury, died of delirium tremens at thirty-seven? Ben looks enough like him to be his own child. And when he was a dear, little chubby-faced boy, that uncle would take him on his knee after dinner and teach him the taste of the different wines used, and in that way he learned to care for liquor."

"I wonder where Aunt Amella got her terrible temper! Sometimes it seems as if some portion of her brain must be diseased. All the other brothers and sisters are easy to get on with. But she! Why, she would enrage a mummy with her hateful speeches and get an iceberg into a quarrel. And there's no suiting her! Yesterday I was sitting by the window in a rocker, and rose, as she came in, to offer the seat to her; and she burst out with, 'Do you think I'm so old that you've got to pop up every time I come into a room? I wish you would have more sense!' Today I remained seated, but that suited no better. She glared at me, and cried out, 'I do wish you had manners enough to think a little of your poor lame aunt, when you see her coming in, and give her a seat!' Mother says she prays before she comes for her visit that she may be enabled not to get angry or answer back, but I notice it isn't long before there is a pretty heated discussion and some old wound is probed, and the dear saint goes to her room discomfited and humiliated. Why should her own sister be so different?" "Well," said grandma, "there is a record, a tradition, in our family of another woman who had exactly the same failing; she may have got this sad blemish by direct inheritance, so let us be lenient."

Ah! the laws of heredity will not allow any one's characteristics to be forgotten. Dr. Holmes said that "in traveling over this isthmus of life we do not go in a private carriage, but an omnibus;" meaning that our ancestors look out of our eyes and take the trip with us.

Yet we are not by any means the automatic, non-responsible animals that some of the modern philosophers and scientists would make us. We can conquer the bad impulses and bring the best to the surface.

"How would you like to be remembered?"

One lady likes the epitaph: "She made home happy;" another says that a husband's comment, on a dead wife, "She was always pleasant to live with," is her ideal. I believe that nothing is lost, nothing forgotten; that everything is photographed and phonographed for eternity, and that the combined result will be an all-sufficient judgment. In the clearer than calcium light of this conviction, how worse than foolish seems our intense interest in all that we must so soon give up — rivalry in matters of dress, fashion, elegant homes, and equipages; how senseless our rabid partisanship in politics, our heated discussions and arguments by which so few are ever convinced, time and temper lost, and nothing gained; how cruel our censorious criticisms, our malicious or even thoughtless gossip, our ridicule, witty and amusing though it be, of others' weak points! The secret sin, the open vice, the criminal outbreaks, the impulsive self-destruction — these are all recorded indelibly. If this were not so, if, as materialists believe, we leave only a memory, we should strive all the more earnestly to make that memory beneficial.

Think over some of those you knew who have left earth, and as the personality grows dim the predominant traits stand out strongly. Some dear ones still send forth a positive spiritual fragrance of good deeds and noble influence. The majority of lives looked at in this way seem pathetic with disappointments and mistakes — they are failures. Let us try, while it is yet day, to carry sunshine and summer, peace and good-will, wherever we go; forgetting ourselves, helping others, hiding our own trials, lightening those of our associates, standing resolutely for righteousness and the higher life. Then our influence, conscious and unconscious, will go on and on

long after we have gone. George Eliot expresses this beautifully: —

"Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like
stars
And with their mild persistence urge man's
search
To vaster issues.

So to live is heaven:

To make undying music in the world,
Breathing as beautiful order that controls
With growing away the growing life of man."

To George Eliot this was all the immortality that she believed in. How much more glorious to believe in this as strongly as she did, but to look beyond, leaning on the promises of God with faith and hope!

Metcalfe, Mass.

TO A BOSTON AGNOSTIC.

Rev. George Alcott Phinney.

THERE is a prominent merchant in the city of Boston who has plunged into the darkness of agnosticism. I wish I might reach his mind, if not his heart, through the luminous pages of our splendid paper, thinking also that perhaps in the wide circulation of this religious issue, some friend may be prompted to give this column to an unbeliever for immediate perusal. O dear brother, can you afford to linger in the bog and dampness of a dismal distrust when there is the higher solid earth all illumined with the Sun of Righteousness on which your weary feet can stand?

The man who says he simply lays no claim to satisfactory knowledge, if not to any knowledge of God, does not understand that by his attitude he may be not only ranked among those unbelievers who range from the extreme of atheism onward to those who stand on the edge of a dogmatic faith, but that he is also deceived as to the real nature of that inward spirit which has breathed forth his sad assumptions upon the world; for, as Dr. Fairbairn has said on some pages which every agnostic who cares anything about reflection, illumination, insight into truth, ought to read, "Agnosticism is just skepticism become too proud or too perverse to confess to its own real nature."

"I am; how little more I know.

Whence came I? Whither do I go?
A centered self, which feels and is;
A cry between the silences;
A shadow-birth of clouds and strife
With sunshine on the hills of life;
A shaft from Nature's quiver cast
Into the Future from the Past;
Between the cradle and the shroud,
A meteor's flight from cloud to cloud."

Think of it, dear friend; think of it for a single moment, that some time in the roll of the discordant ages, somewhere among the innumerable hosts of the earth, somehow amid all that taxes the vigilance of my Father's perfect love, there must come a message of His heart to us. Do we realize how much is carried along with our position as an agnostic? Do we feel, as keenly as we ought to feel, what serious charges we are slinging heavenward, and how the doleful insinuations come back upon our own unperceiving heads? The agnostic not only says that man is not competent to know God, but hurts himself with his own superciliousness in thinking that God cannot make Himself known to men. This denial of Divine competency is logically extinction of the Infinite. If my Heavenly Father could not tell me of His undying love, this much I feel I must settle back upon as an inviolable conclusion, and that is, that such a God could not be rational; and if, with all my ignorance, with all my daily needs, with all the hardships, trials, disappointments, which surround us in the earth, He could say a word of wisdom and of love to me and would not do so, then I may well confess that such a God could not be moral.

But one more appeal to thee, dear friend! Those words, I fear, which our Master spoke in the evening walk to Emmaus to the two disciples of sacred history are true of thee: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into His glory?" You say that you believe in the physical sciences. All the truths they have to give to the anxious minds of men you cherish. The astronomer tells you how numerous the stars that shine in the hazy tangle of the galaxy. You do not doubt the message of the student of anatomy. There are some alarming facts told you in the story of the bacteria, all of

which you do not hesitate to accept. Here is where you may trust the senses without willingly trusting the highest possible exercise of your intellect. Now the fact is that on physical science is no place for you to stand, for its assumptions do not help you any amid the embarrassments of your agnosticism. Physical science takes it for granted that the universe is a work of mind. Physical science becomes metaphysical at the very outset. But grandly more than this, this science believes in the human personality. She trusts man's faculties. The power to reason is bound up with the forces of volition and of feeling. Man is a sacred unit. The fact is that our reason shows us rational effects throughout the universe. The magnificent order of creation is the order of reason. A Divine mind holds the immensities in all their glorious proportions and relations. But our moral nature sees moral purpose also in creation. Above the laws of the universe we pass until in our spiritual insight we behold our Creator, God our Father, Christ His Son, through the guidance of the Holy Spirit. I can see if I am true; "if all the windows of my heart I open to the day."

And all that I have said is written to lead you to one of the most helpful summaries, which may be found in the last page of the just published Bampton Lectures: —

"Human personality has attributes, self-consciousness and freedom, which distinguish it in kind from the world of mere animals and things, and relate it to a spiritual order, of whose eminent reality it is itself the witness and the proof. With this conviction in mind man looks at the universe outside him and divines there, with an instinct which age or argument cannot eradicate, the presence of a Person, whom he feels, but may not see. On reflection this grows more certain; for the world is rational, harmonious, beautiful; it works out moral purposes, and must, therefore, have a spiritual cause; and these are notes of personality, and of personality alone. When he asks why, if this be so, God has not made Himself more manifest, he is met by the analogy of human intercourse, and the restriction which sin imposes, even on the knowledge of a saintly friend. This qualifies the view with which he enters upon history; and history presents the picture that he is led to expect: ignorant ages dimly aware of deity around them; national progress answered by national enlightenment; increase of personal insight met by increase of inspiration; the race that is eminent in desire of holiness selected for eminence in degree of revelation. At length, as is meet, from the holy race comes forth the Holy One, guiding man into the life of love, wherein his true perfection lies, and revealing God as the source of love and Himself as God incarnate; in union with whom our finite, imperfect personality shall find, in the far eternity, its archetype and end."

Dorchester, Mass.

UNCONSCIOUS CREEDS.

Jenny Barr.

A DOCTRINE or creed is often bound up in a common saying. More than that, it is sometimes an unsuspected doctrine. We believe many things which we have never formulated, but there is a sincerity in language, and our words betray what we really think — those latent, underlying beliefs which are born with us, or have grown with our growth. Here is one from St. Paul in the fourth chapter of Ephesians.

The apostle warns these people against giving themselves over to certain kinds of wrongdoing, as if "themselves" were better than the things they do. The same thought is expressed everywhere. Preachers, other moral teachers, writers, repeat it again and again. They all seem to imply that self is something above and superior to those sins, wrongs, follies, which yet that same self commits. Respect yourself. Reverence your own nature. Think too much of yourself to do that. "To thine own self be true." Such words are in everybody's mouth. But why respect that which is not respectable, or revere that which is not noble?

What do we mean when we say that a man has abandoned himself to a wrong course? He has not left his identity; he has left goodness. We often say of a man, "He isn't himself today." And Christ tells us in the parable that when the Prodigal came to himself, he resolved to go back home. Where had self been?

The word "self-abandonment" is curiously suggestive. We abandon ourselves to pleasure, ease, luxury; to tears, grief, despair; but who ever abandons himself to virtue? Virtue, goodness in all its forms, all high, heroic qualities, imply self-possession, not abandonment. Goodness always controls, and has mastery, even in its gentlest manifestations. Language recognizes this, and gives expression to it, as well as many another of our deep, unconscious beliefs.

Hon. Carroll D. Wright, in the tenth census, referring to the industrial revolution of the last century, says that "the religious revival work of the Wesleys was one of the most powerful factors in the combination of forces essential to the establishment of the new industrial order."

The Epworth League.

New England District.

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THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

THE news has already spread over the land that June 27, 28, 29 and 30 are to be red-letter days in the history of American Epworth League work. The young people of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, in union with the young people of the Methodist Church of Canada, are to marshal their forces at

Chattanooga

on the above dates in what is to be known as the Second International Conference of Epworth Leagues.

The program has been carefully prepared and will be issued as a descriptive and artistic souvenir of the great convention. The entire field of young people's work has been thoroughly canvassed by the committee, and the various subjects have been assigned with special reference to the knowledge and abilities of the many speakers. When we take into consideration the vast extent of territory represented by this convention, the phenomenal success of the Epworth League in its thus far accomplished history, the various phases of League life and methods that have been evolved in the field of experience, this Conference promises to be the most interesting and profitable gathering of our Methodist young people ever held under Epworth League auspices.

All earnest League workers throughout New England should see to it that the First General District is well represented, so far as numbers are concerned. Devote a portion of some chapter meeting in the month of May to "talking up" the convention. Have your secretary write to the Chattanooga committee, requesting them to send you papers and pamphlets descriptive of the city, its surroundings and points of historic interest, and it will be in perfect keeping with Yankee inquisitiveness for each League to request a copy of the official program as soon as published (provided you enclose a two-cent stamp). Read these before your League and then declare the recruiting office open for volunteer delegates.

In response to many requests for information concerning railroad rates, routes, and other contingencies of the trip, we are authorized to say that an excursion party for Chattanooga leaves Boston, Monday evening, June 24. The itinerary of the trip is as follows: Boston to New York, either by Fall River or Norwich boat line; New York to Baltimore and Washington via B. & O. R. R.; Washington to Chattanooga via the famous Southern railway, "Piedmont Air Line." The round trip rates from Boston to Chattanooga will be one fare and a third, or in the neighborhood of \$33. Pullman service from Washington to Chattanooga and return, \$8. The first-class hotel rates, as published, at Chattanooga are \$2, \$2.50 and \$3 per day. The excursion from Boston will include only first-class hotel service.

This route lies through the beautiful Blue Ridge Mountains, where there are forty-three mountain peaks higher than Mt. Washington. From some points of observation through these mountains may be seen fourteen different grades of railroad track leading into the valley below.

Taking all things into consideration, this trip is a rare chance to see and enjoy a beautiful section of our Southland at a very moderate rate and in the best of company, having all the privileges of the convention thrown in free of charge.

Persons not Epworth Leaguers are cordially invited to take the trip with us.

22 Copeland St., Roxbury.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

Rev. E. O. Thayer,
First Vice President.

GIFTS of money must always be an important part of our

Missionary Work.

These should be made as members of the church through the regular collections. There are dangers in using the League organization as a money-raising machine, even for the "benevolences." It would be a wise thing to encourage systematic and proportionate giving to all good causes by every member of the League, rather than fitful answers to special appeals.

The League meetings can legitimately and profitably be used for diffusing information about all phases of church work. The manners and customs and history of peoples make interesting topics for monthly meetings. Incidents of the field and prayers for the workers ought to help rather than hinder the warmest devotional meeting. Kindling and fanning to a flame a missionary fire in the hearts of our young people will certainly increase revival power at home.

Let us remember that the subject of missions includes several societies in the Methodist Episcopal Church that are grouped by others under the general head of "domestic missions." Such are the Freedmen's Aid, Tract, Church Extension and Bible Societies. Give them each a chance in our services. In our own land we cannot draw the lines very closely between home and foreign work.

The Epworth League might become a training school for missionaries for all departments of the great field, by study of missionary literature and by practical work in all our cities, towns, and even country districts. There is no better way to solve the amusement problem than by keeping our young people busy with work in which their hearts become interested.

Gardiner, Me.

Dept. of Mercy and Help.

Rev. I. P. Chase,
Second Vice President.

NOW is the time for Epworth Leaguers to be planning for the summer months. Look over the packages of flower seeds saved from the garden last fall, and be sure that you have a large supply. Make arrangements for a good-sized bed of beautiful and fragrant flowers. There will be many opportunities during the hot summer months to brighten the sick-room and cheer the sorrowing with a bunch of pansies or a spray of mignonette. Those of us whom God has so favored that we seldom have a long sickness, can hardly realize the subtle, delicate comfort afforded by these silent offerings given in sympathy and love. Do not forget the little card with the strong, assuring words of the Master.

While planning to give help and sympathy to the sick and unfortunate, let us not forget those right by our side who are in the midst of the toll of these busy days. Who of us at some time when we were almost discouraged has not longed, not for flattery, but for just one word of honest appreciation from some fellow-worker? How little these words cost, and yet how rare they are! Do not be afraid he will be puffed up; an honest worker is not easily spoiled in this way. Break your alabaster box today upon those nearest you, and see if the brightening eye and hopeful smile do not more than a thousand times repay you for your slight effort. Let our Leagues become truly "mutual appreciation" societies, and the good results will be quickly noticed.

Oh, these little words, how much they help or hinder! "Little," did I say? Oh, no,—

"There is no little, and there is no much;
We weigh and measure and define in vain.
A look, a word, a light responsive touch
Can be the ministers of joy or pain.

"A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing which tells for life or death."

St. Johnsbury Centre, Vt.

Dept. of Junior Work.

Mrs. Annie E. Smiley,
Supt. Junior League.

How to Organize a Junior League.

MANY of our pastors who will receive their appointments to new places before this is printed, will find in the new appointment no Junior Epworth League.

It is to assist them in what I hope will be a first duty that this letter is written. Every one of our preachers has promised to "diligently instruct the children," and how can that promise be better fulfilled than by the organization of a Junior League?

The constitution says: "The Junior Epworth League shall have a superintendent, appointed by the pastor," and then follows this summary: "The work of the Junior Epworth League shall be carried on under the same general plan as that of the Epworth League." So we see that the Junior League is not some separate and distinct sort of work, but a part of the great Epworth plan.

In explaining this to the children I sometimes tell them that the Epworth wheel is just the same in the Junior work, only the Junior wheel is smaller. They look a little disappointed at this admission on my part, until I ask them, "Which wheel on a carriage is smaller, the hind wheel or the forward one?" They all say, eagerly, "The forward one." Then I ask, "Which gets there first, the large wheel or the small wheel?" and they fairly shout in their delight, "The small wheel gets there first." It is easy then to interest them in the various departments which go to make up the wheel.

To organize a Junior League, call the boys and girls under sixteen years of age together, explain the work to them, and appoint a nominating committee of three or five Juniors, who, with the pastor or superintendent appointed by the pastor, will at the next meeting bring in a list of names of officers for the various departments. At the second meeting, which is the organization meeting proper, a secretary pro tem. should be appointed and a careful record made of everything done. After devotional exercises the report of the nominating committee should be called for, and the Juniors may be asked to vote to instruct the secretary to cast one ballot for the entire list of officers. The secretary then reads the names of the officers and they are declared elected.

This method is far more satisfactory than to attempt to arrive at any agreement by means of individual ballots; as children have very strong likings and will each vote for his best friend, or sometimes, I fear, for himself.

The officers may now be installed if desired. "Epworth League Responsive Services," to be obtained at the Book Room for three cents, contains installation and graduation exercises. If no installation service is used, it is well to briefly instruct the vice-presidents of the several departments in the duties of their respective offices, and appoint a Junior cabinet meeting to plan methods of work. Now send twenty-five cents, together with date of organization, number of members, names of officers and church, to Epworth League Headquarters, 57 Washington St., Chicago, and secure a charter, and your organization is complete.

Ipswich, Mass.

SECRETARY'S NOTES.

Merritt C. Beale,
General Secretary.

A delicate and discriminating communication with members of the chapter—the absent, the ill, the indifferent—will prove one of the most effective means of holding and enlisting in service those who need just this consideration. Promiscuous letter-writing, printed greetings, may do for some occasions of general interest, but are not at all what is needed to be helpful to individuals. A holiday or memorial remembrance in the form of a well-selected card or booklet, or a simple bunch of flowers, will

sometimes be the best possible carrier of the good-will of the chapter. In writing personal letters the very nicest observance of the proprieties should be regarded. The wrong person should not be the author of a note to one who does not respect or care for the writer. In case of bereavement a brief note, penned for the chapter by one who has sympathy born of similar experience, will be grateful; whereas a letter of words written by one who "means well" but does not know by suffering the force of his language, will be quickly interpreted as kindly, but perfunctory; the other will bear blessing and balm to the sorrowing. The same painstaking should be observed in correspondence with all, such adaptation being made to each individual and his need as shall make the letter a living word from friends to a friend. This is a phase of the work of the department of correspondence which is sure of great and gracious results when done tenderly, wisely and persistently.

The Literary department will not forget the Epworth Herald and ZION'S HERALD during anniversary services, May 12. Sample copies may be obtained of the publishers, Cranston & Curtis, 57 Washington St., Chicago, and A. S. Weed, 36 Bromfield St., Boston, respectively; to whom, also, subscriptions should be sent. Both papers may be considered essentials to New England Leaguers. A united effort should be made to swell the Epworth Herald list to 100,000 at this time.

The anniversary this year should excel any of its predecessors. To this end preparations should begin at once. Speakers should be engaged. When they cannot be secured, the chapter, with the help of the pastor, may plan and execute in such fashion as to have as profitable services as though favored with the presence of imported talent.

36 Bromfield St., Boston.

Fresh from the Field.

Rev. F. N. Upham.

Easy Prophecy.

To predict many a "pastor's reception" within the next few days.

To foretell an influx of "enthusiastic anniversary" reports in May.

To forecast your League's future if the present worldly pace be much longer kept up.

To declare certain victory to him who is "not weary in well doing."

A Poor Connection.

A little locomotive starts the cars out of the station at either end of the Brooklyn Bridge. Then with a puff it is off, and the cars are supposed to have enough momentum to keep them going till the endless cable underneath can be gripped. This gripping is often noisy and uncertain. Such is sometimes the exact state of things in making the connection between the Epworth Sunday evening meeting and the regular evening service. The connection in the vestibules and aisles is too often "noisy and uncertain."

The League and the Saturday Half-Holiday.

A field of rare fertility is the Saturday afternoon rest. Our chapters may make it a time of doing much good. Let the young men of the church plan together an occasional tour on their wheels. Better still, the Mercy and Help department can occasionally take an electric car full of little city children to the parks. Fortnightly excursions to places of historic interest could be planned. An occasional forest and field ramble for wild flowers would be exhilarating. These have all been tried and are warranted.

Reading Dr. Mudge's Book.

In Parkhurst Chapter of the First Church, Somerville, President George E. Whitaker has arranged for the reading aloud, in stated meetings of the League, of Dr. Mudge's recent volume upon "Growth in Holiness"—an excellent

Good Judgment

is shown in buying genuine brands of Pure White Lead (see list) from responsible dealers, and in having your painting done by practical painters. Labor is three-fourths of the cost of painting, and satisfactory results can only be secured by properly applying the best materials—Pure White Lead and Pure Linseed Oil.

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practice, which other Leagues will do well to imitate.

A Word from Bethany Chapter.

Bethany Chapter, Rosindale, is developing the work of each department. One particularly encouraging phase is the seat with which the young people have entered upon a reading course. Especial study is now being given to some of the poems of Lowell. Monday evening, April 15, a large company met at the home of Mr. John E. Blakemore, and spent the time upon "The Vision of Sir Launfal." Such research, wisely conducted and long-continued, will deepen and broaden intellectual work and vision.

The Junior chapter is being splendidly conducted by Miss Ethel P. West and Mrs. Marion J. Glover. The devotion and resources of these women are shown in the increasing womanliness and manliness of the young members, and in their real and steady growth in Christian graces, experience and work. Mr. Charles Wise, father of one of the Juniors, very kindly provided a gold frame for the charter.

West Boston Circuit.

The West Boston Circuit League held its April meeting with the chapter at West Roxbury, Wednesday evening, the 17th inst. Abundant refreshments were served during the social hour. The principal address of the evening was delivered by Miss Harriette J. Cooke, of the Epworth Settlement, which was, of course, an inspiring and suggestive one.

To Be Imitated.

Chapter 204, Centre Church, Malden, relinquishes none of its loyalty to spiritual interests. The first department conducts the chapter's devotional meetings with wisdom and seal; the attendance makes necessary the use of the large vestry for its meetings. One Sunday-school and two prayer-meetings are sustained in neighborhoods where they are needed and appreciated.

A Flourishing Junior League.

The work of the Junior Chapter, Grace Church, Boston, is noteworthy. Mrs. Sly is the superintendent, and is able to sustain a steady and increasing interest. Devotional and other exercises are held each Friday afternoon, when about forty members attend. Sunday morning they meet in the vestry, and march in line to the front seats in the gallery of the auditorium, each child carrying a red and white banner. Their presence in the church makes a beautiful sight, while their voices add material and delightful volume to the service of song.

The League Welcomes the Newly Received Church Members and Probationers.

In Baker Memorial Church, Dorchester, the Epworth people arranged for, and carried out with elegance of detail, a fine reception to the people who had been received into church fellowship during the past Conference year. The place of reception was beautifully decorated in simple, homelike style. The pastor and his wife, with one of the vice-presidents and his wife, received the guests of the evening, who were presented by gentlemanly ushers. A varied program was given. Possibly the chief feature was the appearance of the toast-master with his toasts. It was a delightful success. All who took part did great credit to themselves and worthily represented their themes. We append the sentiments proposed, to which suitable responses were given. The first was by a University student; the second by a man in business life, highly esteemed; the third by a superintendent of an insurance office; and the fourth by a gifted young lady of the church.

THE CHURCH. A University.

The greatest of all teachers says, "Learn of Me." Its lessons include themes of world-wide and eternity-long interest.

It trains in its various departments young men and women for all spheres of usefulness. It is "profitable unto all things."

Its diploma is the certificate of highest character, and the charter of authoritative utterance, and the passport through the "poorly gate."

THE CHURCH IN THE COMMUNITY. A Look from the Pew.

A power for good. Broad in its sympathies as the needs of man — and the heart of God.

As with the Sabbath, so with it; the church was made for man, not man for the church.

No friction between it and any human interest. The ratio between preaching and practice is expressed about right in the divine ratio of days — one for preaching, six for practice.

THE CHURCH. The Great Insurance Company.

Its policies are written for "eternal life." There is always a premium on character.

The "endowment feature" assures a hundred-fold in "this present world."

Its payments must be regularly made. Lapses are not allowed.

It includes men, women and children among its patrons.

The "age limit" is no bar to admission, though most join in youth.

The church, insuring against the "evil day," assuring for all time and eternity. Its funds laid up where "neither moth nor rust doth corrupt."

Its surplus the omnipotence of God.

THE CHURCH. Its Sisterhood.

A noble, devoted, untiring and loving throng. They must not, they cannot, be forgotten.

Woman, equal, if not identical, with man. Man is measured by the honor he gives her. She cheers him with her esteem, nerves him with her patience, makes him with her love.

Woman, the better two-thirds of the church. The indispensable, the modest, but the mighty power therein. Woman, the mother of Jesus. By the very memory of mother, wife, and sister we are made pure.

MUDGE ON GROWTH IN HOLINESS.*

(Editorial).

DR. MUDGE, already favorably known to the church as a writer of valuable books and articles in the periodical press, furnishes us here with a critical and incisive work on Christian perfection — a favorite and crowning doctrine of the Wesleyan revival. This is not a book of mere platitudes, commonplaces and pious reflections and exhortations. The author employs the subsoil plough to turn up what lies below a surface which had already been overwrought. His design is to discuss principles, to evolve precepts, and proffer counsels. He has kept well to his text and furnished a book the more thoughtful among our ministers and lay people will delight to examine. It is an attempt to scrutinize and reduce to order the abundant and often crude material which has been accumulated in the hundred and fifty years of our history. In performing this work he sharpens his definitions, exposes errors of statement, and endeavors to form a true estimate of the value of ascertained facts. It is a book for the understanding as well as for the heart, and is designed rather to settle the reader in the great principles which underlie the subject than to stir the emotions and produce the raptures and ecstasies of devotion. In remaining true to his ideal, the author is obliged to cut across favorite theories and formulations of doctrine. Do not accuse him of heresy until you read and ascertain whether his new statements of the doctrine be not better than the old.

On most doctrinal points the Methodists have maintained remarkable harmony of views. Though divided on matters of discipline and ecclesiastical economy, those belonging to the various wings of the movement have remained united in defence of the Arminian theology. Nearly every subdivision holds conditional election, free will, universal atonement, the possibility of resisting divine grace and falling from it when attained. Methodism was not only a new life in the soul of man, but a tremendous recoil against the five points of Calvin. With unexampled unanimity both the founder and his successors have maintained Arminian synergism against Calvinistic monergism; the divine and human co-operation has been the central truth of the new theology, forming a proper basis of a working system which finds expression not alone in the creed, but most fully in the experimental life.

If there be any exception to the doctrinal unity of the Methodists, it will be found in their various ideas about Christian perfection. But even here the difference is rather formal than real. All Methodists maintain the doctrine of Christian perfection; they differ in their definitions and formulations — in their way of putting it rather than in regard to the thing itself. This variety arises both from the obscurity of the subject and the want of thorough and scientific treatment. Wesley, who led the treatment, left only a series of fragments in the form of observations, fugitive tracts, and hasty letters. His formal treatise, accepted as an authority, is fragmentary; forty years had intervened between the first and last writing. His attempt to verify the doctrine by narrations of experience required the knowledge of experts, while his witnesses were plain and untutored men and women from the shop and the plough. Wesley's treatise on Perfection is a mass of crude materials rather than a well-digested system. The statements of his views often vary from each other, while the document remains an authority from which no Methodist writer has liked to vary. All the different views can find support in something Wesley wrote in some part of his life. But we must understand that most of what he wrote on the subject was tentative. It was the view of the moment, designed to meet a current exigency, and was colored by the occasion. That he would revise his statements if alive today, there can be no doubt. The changed conditions would necessitate a change of statement and emphasis.

In this state of the case Dr. Mudge has indicated pretty clearly the course the revision and systematization must take. We can follow him in an editorial only along a part of his line of treatment, noting some of the principal points of departure from the accepted view. Of course he must find the dark background of his subject in the doctrine of sin. Sin is both actual and original; it is an act, or a state lying back of the act. The former, known as volun-

tary transgression of a known law we are able to observe, is properly sin. This form of transgression incurs guilt and condemnation. Here we are at one. We differ, as to the second, or "original sin," which is really a disposition, a weakened and infirm moral nature inherited from our ancestors, the consequential damage coming from the "original sin" of Adam. The Calvinists claim that we were so a part of Adam as to incur guilt for his sin, and, with their view, this inherited infirmity of purpose and will is properly called sin. It incurs guilt. The Arminians, on the other hand, regard this view of guilt on account of "original sin" as the merest humbug, without foundation in sense or reason. We may need help for inherited infirmities; we can, on such ground, never incur guilt. All the guilt of Adam's act remained with Adam; the results of his sin in us have not the nature of sin at all, but of infirmity. The notion of "original sin" is a Calvinistic inheritance, which, we agree with the author, ought to be cast out of our Discipline and Articles of Religion. No man save Adam was ever guilty for the sin committed in the Garden. We have many other sins, a black catalogue, quite long enough to damn us.

But, thanks be to God, through the redemption by Jesus Christ it becomes possible for every one of us to pass from the state of condemnation into the glorious liberty of the children of God. Those dead in trespasses and sins may come into the new spiritual life; those far off may be brought near; and those who are subjects of the kingdom of darkness may be translated into the kingdom of God's dear Son. The transition from the one condition to the other is both instantaneous and gradual. There is a moment of time in which we pass the border line, and then go on to the ultimate goal. The epoch of entrance we call regeneration, conversion, renewal, the new birth. It is an instantaneous work. It is a work done in us, a change of purpose, affection, temper, a transformation of the whole inner life. The love of God instead of self becomes the controlling principle in the soul. Regeneration is a great work we need strongly to emphasize.

Great, however, as is this initial stage in our experience, the renewal of the soul is completed only with the close of probation. We are to go on toward the final goal. After the instantaneous work of regeneration, there is to be growth in grace, a progress in religious life, a gradual advance toward maturity of religious experience. The scale of advance is not always even and regular; the movement is sometimes accelerated and at other times retarded. In every devoted life there are uplifts from the plane of ordinary experience, some more pronounced than others, while the general advance by growth is continuous from the moment of conversion. With most religious people the first elevation in the religious life along the way is most memorable. It gives a higher set to the whole life. Though John Wesley taught the need of gradual advance, he emphasized the second stage in Christian experience. He called it "entire sanctification," or "Christian perfection." It is a great moment of consecration, of revelation, of devotion to a supreme purpose. It forms a new departure in the spiritual life. So far from being final, it has "the promise and potency" of many other renewals by the way; the second blessing grows into the tenth, or, it may be, the hundredth. The second stage in experience needed empha-

sis in Wesley's day, while in our own Christians need to be reminded of the gradual phase of experience. There are those who make the second blessing a sort of finality, the goal of all our endeavors and hopes. The whole efficacy of the Gospel is stored away in the second blessing; the promises and descriptions of the Christian life in general are narrowed down, in their application, to this one phase of religious experience — a course which leads to not a few errors of doctrine and practice.

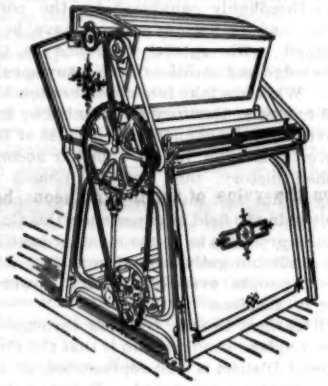
That sanctification differs in nature from regeneration has been a favorite teaching of a class. Their argument is usually based on words rather than things. In its nature Christian experience is one; it is the love of God ruling in the soul, in various forms and degrees of intensity, but always the same in principle whether viewed in regeneration or in the advanced stages of the spiritual life. The difference between regeneration and entire sanctification is a difference of degree, of phase, of advance. Though differing in leaf, blossom and fruit,

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Lord Macaulay on the Cotton Gin.

"What Peter the Great did to make Russia dominant, Eli Whitney's invention of the Cotton Gin has more that equalled in its relation to the power and progress of the United States."

Cotton must be planted, picked, ginned. It always has been, and probably always will be, planted and picked by hand, but it is absolutely impossible to gin it otherwise than by machinery.

The attention and ingenuity of all interested in the Cotton Industry have been taxed to the utmost to produce a machine that will perform the work of separating the lint from the seed with as little damage to the staple as possible. The old Saw Gin has now to give place to its latest competitor the Roller Gin.

The Universal Cotton Gin and Wool Burrer Company are taking out patents in the principal countries, and make claim to superiority over the system now in use, on the following among other points:—

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| " | (4) Perform the work with a minimum of power. |
| " | (5) Require comparatively no repairs. |
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| " | (8) Economize in every direction. |

The Company has secured as its PRESIDENT, ALFRED B. SHEPHERSON, of the Cotton Exchange, New York, a gentleman known throughout the Cotton World; the author of "Cotton Facts" and of "The Standard Telegraphic Cipher Code for the Cotton Trade," and other works relating to the Cotton Industry.

The Company has offices in Boston and New York, and are now offering a limited number of shares, to which, with the greatest confidence, they call the attention of investors. A Hand Machine and also a full-sized Power Gin can be seen in operation. For full particulars address,

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Building, Nashville, Tennessee.

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Building, Nashville, Tennessee.

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The Family.

HILL VIOLETS.

N. A. M. Roe.

Oh, Paradise I know is sweet,
For out on yonder hill
A little patch of heaven, dear,
Is lying blue and still.
And when the west wind blows, dear,
Across the valley free,
It seems the breath of angels
Is wafted down to me.

Worcester, Mass.

WHY NOT BEFORE?

You will come when my face is as pale as the flowers,
The lily-white flowers you strew on my bier;
You will come at the close of the long, lonely hours,
And show how you loved me when I am not here;
When the long watch is over and life is no more;
But why not before, friend, oh! why not before?

You will bring of these flowers the best and the rarest,
To lay on my casket in beauty and bloom;
You will whisper my name 'mid the proudest and fairest,
And tell how my going has left you in gloom,
When nothing can comfort the heart that is sore;
Then why not before, friend, oh! why not before?

You will come to my grave with a heart almost broken,
And think of the kind words you oft might have said;
You will wish, oh! how keenly, the words could be spoken
That now cannot fill the dulled ear of the dead,
When your voice cannot reach me on Lethe's dark shore;
Then why not before, friend, oh! why not before?

You will sing of my songs, you will tell of my story,
And weave the bright garland of praise round my name;
You will crown my cold brow with the laurel of glory,
When vain is the glory and useless the fame—
When the poor heart is still and the longing is o'er;
Then why not before, friend, oh! why not before?

—HELEN STRONG THOMPSON, in *Cumberland Presbyterian*.

Thoughts for the Thoughtful.

Shelter of the shelterless,
Cover Thou my weariness;
With Thy peace, a tent most fair,
Screen me from this earthly glare;
And Thy consolations shed
On my head,
Sweeter than the balm of sleep
When the eyes forget to weep.

—Harriet McEwen Kimball.

Paul made the sanctified soul a well-rounded character, broad and liberal, that could 'endure all things;' could be just as much of a saint in the kitchen on a July day as in the parlor on a holiday; just as pious behind the counter six days in the week as in the pew on the Sabbath. —Mrs. C. F. Wilder.

In every life that is opened up to the divine purpose God sows the seeds of infinite joy and fruitfulness. If care and sorrow make deep furrows, the seed falls into richer soil and the harvest is the more abundant. God's gifts come under strange disguises, but that is because they are sent to the very highest that is in us, and we must grow into their use before they reveal themselves. That which seems to hold us back from peace and joy is the very thing that makes it possible to attain these precious possessions. The bird would find his wings useless were there no resisting atmosphere to bear him in his heavenward flight, and the soul that had never known the throbs of sorrow, the agony of conflict, the weariness of disappointment, would find its aspirations powerless to lift it upward. It is not strength of wing alone, but strength of wing and resistance of air, that make possible the skyward flight. —Lyman Abbott, D. D.

It is better to walk in the dark with God
Than to run in the light alone.
Yea, better the thorniest path ever trod,
Where the briars are thick and our feet unshod,
If only we follow His voice and His rod,
Than without Him to march to a throne.

It is better with Him when the billows dash high
On the breast of a mad Gull—
Though the Master may sleep, He will wake at our cry,
Or He'll come on the waves, saying, "Peace, it is I."
Better this than a calm with no helper thus nigh,
Or without Him to sail a smooth sea.

—ALEXANDER BLACKBURN, D. D., in *The Outlook*.

Opportunity is a rare and sacred thing. God seldom offers it twice. In the English fields the little drosera or sundew lifts its tiny crimson heads. The delicate buds are clustered in a raceme, to the summit of which they climb, one by one. The topmost bud waits only through the twelve hours of a single day to open. If the sun does not shine, it withers and drops, and gives way to the next aspirant. So it is

with the human heart and its purposes. One by one they come to the point of blossoming. If the sunshine of faith and the serene heaven of resolution meet the ripe hour, all is well; but if you faint, repel, delay, they wither at the core, and your crown is stolen from you—your privilege set aside. —Caroline H. Dall.

Real sorrow is always from within. The outward life may occasion it, but the inward life sustains it. "The heart knoweth its own bitterness." Sorrow commences with ourselves. Pity is its dominating element. It knows no rage, nor hate, nor resentment. It stirs the soul to its deepest depths. It drives the thoughts upward toward God, and heaven, and eternity. It makes the blessed abode of the future seem like a necessity to give meaning to life, explanation to death and compensation for boundless pain. Grace is the only balm for sorrow. Time may dull the pain of the wound, but hope of glad reunion is the only real solace. If the Christian's hope should perish, the afflicted heart would be hopeless, and the despair that kills would be the highest good. Thank God! His grace is sufficient. No depth of human misery is as deep as the divine mercy. "God doth distill out of the bitterest drink His glory and our salvation." To the trusting heart there is an undercurrent of comfort in the deepest waters of sorrow through which mortal is ever called to pass. —Michigan Christian Advocate.

One who carries a lantern on a country road at night sees only one step before him. If he takes that one step, he carries the lantern forward and thus makes another step plain. At length he reaches his destination in safety, without once going into darkness. The whole has been made light for him, though only a single step of it at a time.

This illustrates the usual method of God's guidance. His word is represented as a lamp unto the feet. It is a lamp—not a blazing sun, not even a lighthouse, but a plain common lamp or lantern which one can carry about in the hand. It is a lamp "unto the feet," not throwing its beams afar, not illuminating a hemisphere, but shining only on the one little bit of dusty road on which the pilgrim's feet are walking. The duty for the moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear we will carry the light on, and it will shine upon the next moment's step.

"Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me."
—J. R. Miller, D. D.

When the spring comes, the oak tree with its thousands upon thousands of leaves blossoms all over. The great heart of the oak tree remembers every remotest tip of every farthest branch, and sends to each the message and the power of new life. And yet we do not think of the heart of the oak tree as if it were burdened with such multitudinous remembrance. It is simply the thrill of the common life translated into these million forms. . . . Somewhat in that way it seems to me that we may think of God's remembrance of His million children. . . . That patient sufferer, that toilsome worker, are far-off leaves on the great tree of His life; far-off, and yet as near to the beating of His heart as any leaf on all the tree. He remembers them as the heart remembers the finger-tips to which it sends the blood. . . . If any doubt about Him, issuing from them, stops up the channel so that He cannot get to them, He waits behind the hindrance, behind the doubt, and tries to get it away, and feels the withering of the unbelieving, unfed leaf as if a true part of Himself were dying. And when the obstacle gives way, and the doubt is broken and the path is once more open, it is almost with a shout which we can hear that the life-blood leaps to its work again. —Phillips Brooks.

HOW TO WIN FRIENDS.

[Editorial.]

TRUE friendship is beyond all price. "Poor is the friendless master of a world; a world in purchase for a friend is gain." A crowd is not company, and talk is but tattle, where there is no love. A friend opens the heart, wonderfully relieving the pressure of its grief; he strengthens the mind, wonderfully clarifying the movements of thought. Joys are doubled and sorrows divided at his coming. He corrects our thoughts by wise and faithful admonitions. He is one in whose presence we can be truly sincere, and feel perfectly safe. He brings out the best there is in us. His society is a perpetual fountain of refreshment. His confidence in us no array of seeming wrong can for a moment shake. When our need is sorest he clings the closest. Full of tenderness and full of truth, come weal or woe, his place is by our side, his trust undiminished, his hand and heart at our disposal. We well may say,—

"Lord, give us such a friend as this,
And then, whatever may come,
We'll taste e'en here the hallowed bliss
Of our eternal home."

The Lord Jesus is surely waiting to be just such a friend as this to all who sincerely seek Him. And among earthly friends occasionally one is found who measures nearly up to this high ideal, or perhaps

fully corresponds thereto. Favored beyond millions who walk the earth forlorn is he or she who has received this gift. Foolish beyond expression is he or she who chooses without thought that friend with whom the most intimate hours of life are to be passed. Carelessness at such a point is most culpable. A love that is not founded on sincere respect and cemented by genuine piety has little probability of permanence. Only in the clearest of light can he be selected who shall prove fit to be depended upon in the day of darkness.

How to win such a friend? It is Emerson who says: "In the last analysis love is only the reflection of a man's own worthiness." If there be real worth in us, we may be sure it will attract to itself a fitting response from our fellows. True friendship can be made only between true people. It is altogether likely that we have as good friends as we deserve to have; and complaints that we are wasting our sweetness on the desert air only serve to impeach our own character. The main work we have to do, then, is to be worthy of a great love, and in God's good time it will come. Our thought must be directed toward being friendly to others rather than on having others friendly to us.

WHY SHE CHANGED HER MIND.

Rev. Leander S. Keyser.

"YOU believe him to be an excellent young man, do you?"

"I have every reason to think well of him."

"He is quite handsome, I confess."

"Handsome is as handsome does," was the quick reply. "Of course, he is personally agreeable, and that is essential in—matters of the heart, I am frank to admit; but, aside from that, he seems so kind, so thoughtful, so gallant—at least, such has always been his behavior in my presence. I am prepossessed in his favor."

"Yes, you have been attracted by him, I see that plainly, and really you seem to be well mated."

A deep flush dyed Stella Grayson's cheeks, but as she and her visitor were confidential friends, she had no reason to keep the secret of her heart to herself.

"A girl mustn't lose her heart before she is asked for it," replied Stella; "but I can't deny that Henry Mutchmore has won my highest regard, and—and—"

"You could not find it in your heart to reject him if he should ask you to be his wife."

Stella only replied by blushing more deeply, her maidenly reserve sealing her lips. Still if she had spoken, she would not have denied the brusque suggestion of her friend. She and young Mutchmore had known each other for a number of months, and had evidently grown in each other's favor. He certainly felt an ardent admiration for the girl, and had more than once exhibited even a deeper interest in her than mere Platonic love; so that she had reason to believe that he would, ere long, make her a proposal of marriage. Reserved as she was, she could not keep back the thought that he might do so, and her heart fluttered whenever the thought came.

"Yet I scarcely know enough about him," she told herself. "He may have traits of character that—dear me! how analytical I am growing!" as she interrupted herself with a laugh.

A few days later there was a party at the home of the Mutchmores, to which Stella and her circle of friends were invited. It was a pleasant evening gathering, and Henry as host was so gallant and genial that he won the good opinion of every guest. Stella could not help a feeling of pride that so prepossessing a young man had shown her such marked favor, and she noticed a light in his eye that caused her to feel instinctively the approach of a crisis in her life.

At a late hour some of the guests were beginning to leave. Stella had stepped into one of the bow windows, and was standing alone behind a cluster of tall plants, not noticing that there was no one else in the room. She was glad to be alone with her thoughts, for her heart was fluttering wildly. But presently Henry Mutchmore stepped into the room. The girl, scarcely knowing why, shrank behind the thick network of plants, so that she was completely hidden.

A moment later Henry's sister, a bright, beautiful girl, came hurriedly into the room, and seeing her brother, she hesitated a moment as if half afraid to speak to him, and then said, with some timidity:—

"Henry, I've been looking for you. I dislike to trouble you, but—but we must have a little more milk, and I thought perhaps

you would run over to Mr. Casper's for it."

A scowl darkened the young man's brow, making him look so sullen that Stella, who could see his face through the network of the plants, could scarcely believe the testimony of her eyes.

"Why don't you go yourself?" he asked, crossly.

"I am so busy that"—

"Well, I am busy, too," he interrupted in his curtest tones. "Besides, I didn't know that I was to go into the dairy business tonight when there are guests to entertain. If you want that milk, some of you women folks can bring it yourselves, that's all I've got to say!"

"But I'm afraid to go alone across the commons."

"Afraid!" jeered Henry. "Just like a silly woman! You do try one's patience with you!"

"Won't you go, Henry? Please!" his sister pleaded. "Mamma told me to ask you."

The girl behind the plants saw her young knight's face flush with anger and his brow grow dark, and then he broke out:—

"Yes, I'll go if I must, just to get rid of your mealy-mouthed coaxing!" And he stalked out of the room, followed by his sister, in whose eyes there was a suspicious glimmer of tears.

The involuntary eavesdropper crouched down in her hiding-place, her face as white as the blooming lilies, and her heart almost palsied at this unexpected revelation of the young man's character. And this was the man who had won her admiration and had almost won her love! Could she ever respect a man who was so polite and gallant to other women and so disrespectful to his sister?

A half hour later, as she was starting home, Henry stepped to her side and walked with her along the street. He was silent for a while, as if engaged in a mental debate, and then, after a little stammering, he made an acknowledgment of his love and asked her to be his wife. She tried bravely to prevent this declaration, but the young man had evidently made up his mind to put his fate to the touch and end his suspense. He urged her to give him an answer at once, and make his happiness complete, but she replied:—

"Mr. Mutchmore, I cannot give my decision tonight. I am not prepared, and do not wish to be rash. Let me think it over a few days, and then I will write you my answer. Good-night."

With that he had to be satisfied, for Stella knew how to be firm.

The next two days were days of sore mental debate and anguish for Stella, for she could not ignore the fact that Henry Mutchmore was, in spite of his faults, dearer to her than any one else, and between her love and better judgment a fierce battle was fought. However, on the morning of the third day, after a restless night, she rose with a firm resolve. In the afternoon Henry Mutchmore, greatly to his consternation, received the following misadvice:—

MR. HENRY MUTCHMORE—DEAR SIR: According to my promise, I now send you my reply to your question of last Tuesday night. But first I must make an explanation. Without in the least meaning to be an eavesdropper, I overheard your conversation at the party with your sister in the conservatory, when she asked you to do her a small favor. By accident I was standing behind a clump of tall house-plants near the bow window. I noted your unkind treatment of her, and confess that I was shocked beyond all bounds.

Now, my dear sir, I do not wish to read you a moral lecture, but for myself, this is the conclusion to which I have come after a protracted struggle with my heart: A man who can be so irritable, not to say disrespectful, to his own sister, would be likely to treat his wife in the same manner after the romance of married life was past. To me character is everything in a man. For this reason I am compelled to decline your offer, and my decision is final.

Respectfully,

STELLA GRAYSON.

Of course, this letter explains why Stella changed her mind, and also points the moral of my simple tale.
Springfield, Ohio.

"They tell me these big sleeves are going out."

"Well, I'm glad to hear it. I live in a flat, and when my wife and I spend an evening together, I have to sit out in the hall."

Two men, with the dirt of the shops upon them, entered a Philadelphia institutional church, were kindly greeted, had a bath, a lunch, good reading, were rested and revived. One said in a whisper to the other, "Mike, don't it bate the devil?" "What!" said his friend, "that was the intention." —The Congregationalist.

—Jack: "Yes, poor John may have had his faults; but his heart was on the right side." —Waggon: "Is it possible? No wonder he died." —Yale Record.

League Prayer-meeting Topics

May.

Rev. Matthias S. Kaufman, A. M.

May 5—"The Daysman." Job. 9: 30-35.

One of our missionaries met a poor, forlorn woman in the depth of Africa who burst out into the most affecting demonstrations of gladness when Christ was presented to her mind, exclaiming: "Oh, that is He who has come to me so often in my prayers! I could not find who He was!" Away back in the gray dawn far preceding the break of our glorious Christian day, sat our noble Job in the gloom of most mysterious afflictions. However, even then he did not lose sight of God. But Jehovah was so majestically great, so surpassingly wise, so overwhelmingly powerful, that in comparison to Him Job shrivels away into a worm. Although so conscious of his littleness and utter insignificance, he yet reaches out instinctively after the Most High and longs to hold communion with Him. From the depths of an earnest soul he cries out for a Daysman "that might lay His hand upon us both." Observe,—

1. *The significance of a Daysman.* As the Rosetta stone was the key that unlocked the jeweled casket of Egyptian hieroglyphics, so does the God-man open to our view the hidden treasures of the spiritual life. Behold the priceless gems thereby unveiled!

2. *The ground of necessity.* It is an old story that man was created in perfect purity and then fell into a sinful state through disobedience. Along the line of generations of sinful living we have come, and yet we bear to some degree the original likeness in which we were created. Like Job we, too, reach out after something better and purer than humankind can afford. We are aware of being unnaturally bound by some lower power. In our better moments we long to be freed from this bondage, and Satan's dominion can be broken only by Christ's redemption. This redemption implies a rescue through a ransom paid. A most valuable consideration is involved. Only by becoming our Daysman could Christ reconcile us to God.

3. *The office.* A bridge flung over a river must touch both shores. So the Christ-man in the mystery of His being touches both natures. At one time the Sailors' Home in Liverpool was on fire in the dead of night. In the upper stories men were crying for help—the fire-escapes did not quite reach up to them. A long ladder was brought, but it was several feet too short. Then a brave-hearted British sailor, seeing the situation, bounded up the ladder, balanced himself on its topmost round, and seized the window-sill with his hands, saying, "Quick, men, scramble over my body on the ladder, and down you go." In rapid succession they slid down over him and were all saved. When he came down it was with singed hair and blistered face and hands, but he had saved the men from a fiery death. The ladder was good as far as it went, but it needed the length of one man for the salvation of the perishing. The numerous benevolent and reform organizations of our day are good as far as they go, but to save men the divinely-provided Daysman is required in addition to them all.

May 12—"Man's Frailty and Mortality." Job 13: 1-12.

"Frail creatures are we all! To be the best
Is but the fewest faults to have;
Look thou to thyself and leave the rest
To God, thy conscience, and thy grave."

A species of serpentine aloe is cultivated in Paris, whose large, beautiful flower opens at five o'clock on a morning in July. Crowds will gather to see it separate its petals, expand them wide, and proudly show forth its glory. But its race is soon run. Decay seizes it. Fading, withering, falling, it becomes in six hours an ugly mass of vegetable corruption. How much is this like man's brief earthly career! Job's experience was, apparently, not a little like the blossom of the serpentine aloe. However, in this lesson he, fortunately, gets away from self and contemplates the entire human race. He sees that human life is much the same everywhere and that we all are granted but a brief day. With Pericles may we not exclaim,—

"I thank Thee, who has taught
My frail mortality to know itself."

Man's frailty is exhibited largely in his physical constitution, and can be traced,—

1. To his origin. As he is born of woman, he has inherited the weaknesses common to the race. He was born frail only to succumb to frailty at last.

2. He is compared to a flower:—

"My life is like the summer rose
That opens to the morning sky;
But, ere the shades of evening close,
Is scattered on the ground to die!"

3. He is frail like a leaf,—

"My life is like the autumn leaf,
That trembles in the moon's pale ray;
Its hold is frail, its date is brief,
Restless and soon to pass away!"

4. The impression he makes is like fading footprints,—

"My life is like the prints which feet
Have left on Tampa's desert strand;
Soon as the rising tide shall beat,
All trace shall vanish from the sand."

Mortality. Man is no sooner born than he is subjected to death. In his first breath his last one is assured. This is confirmed,—

1. By Holy Writ. Man's physical nature contains elements in common with the soil he treads upon. As he was made of dust, so he must return to dust.

2. By the invariable experiences of human life. "They that walk the globe are but a handful to the tribes that slumber in its bosom." The earth is one vast graveyard.

SHADOW PICTURES.

1. Prester John, the renowned Tartar Prince, was accustomed to drink out of a skull during his fastings to remind him of his mortality.

2. The priests of Thibet summoned the people to prayers by means of pipes made of dead men's bones. Their own rosaries were made of the same, that priest and people alike might be reminded that soon all must pass away.

3. "Lord, in my silence how do I despise
What upon trust
Is styled honor, riches, or fair eyes;
But in—fair dust!"

May 19—"Intimations of Immortality." Job 14: 13-16.

"It must be so. Plato, thou reasonest well!
Else whence this pleasing hope, this fond
desire,
This longing after immortality?
Or whence this secret dread and inward
horror
Of falling into naught? Why shrinks the
soul
Back on herself and startles at destruction?
'Tis the divinity that stirs within us,
'Tis heaven itself that points out a here-
after,
And intimates eternity to man."

The ebony gloom of time-bounded despair is relieved by a few pearly rays of suggested promise. Job brightens up over these as the night cherishes the first gentle coloring of the earliest dawn. It is only the least softening of a hard fate; but the merest intimation that the grave cannot conquer all changes the whole aspect. In our noonday of assurance it is almost impossible for us to conceive of Job's state of mind before the morning blushed its first full promise. Before the Flood thoughtful men were very likely impressed with Enoch's translation. The hope of a life beyond earth's narrow limits was entertained in David's time. However, the doctrine was never "brought to light" until gloriously declared by the empty tomb of our risen Lord.

1. Job's wish for a future life. This he expresses (verse 13) by the word "hide," which here means to lay away as a precious treasure, but not to be forgotten.

2. The intimation (verse 13) that immortality would compensate for the evils endured in this world.

3. The intimation implied in the question (verse 14), "If a man die, shall he live again?"

4. The intimation that God would have consideration (verse 15) for the works of His own hands.

ILLUMINATED VIEWS.

1. An English nobleman found a dahlia bulb in the hand of a mummy, which, according to the inscription on the case, had been placed there two thousand years previously. Twenty centuries had it been held in the hand of death; but when subjected to soil, moisture and warmth, the bulb sprang into life, put forth leaves and blossomed. He who called the sleeping dahlia into living beauty can call into a deathless immortality all who have fallen asleep in Him.

2. Over the triple doorways of the Milan Cathedral are three most significant symbolic inscriptions. The first is a carved wreath with the words: "All that which pleases is only for a moment." The second is a sculptured cross, with, "All that which troubles is but for a moment." Beneath the great middle entrance in the chief aisle is the impressive inscription, "That only is, which is eternal."

3. The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth
Unhurt amidst the war of elements,
The wreck of matter and the crash of worlds."

May 26—"Soliloquy on Integrity." Job 27: 1-6.

What is more sublime in a sin-cursed world inhabited by a fallen race than the sight of a man who is thoroughly conscious of his own integrity? Against the dark background of a barbarous and wicked age towers the splendid form of righteous Job, whose unflinching rectitude is the stay of his life while the terrific storms of sorrow and trouble beat against him. All the efforts of his accusers to make him confess sins which he never committed were futile. So certain was he of his own uprightness that he affirmed it with a solemn oath: "As God liveth," "My righteousness I hold fast and will not let it go."

1. Job's integrity was the natural outgrowth of his marvelous faith in God. Even though he felt that God was dealing severely with him in allowing his troubles to be prolonged, and thus

apparently giving weight to the accusations pressed against him, yet he would not take his cause out of God's hands.

2. Job's integrity reveals a marvelous conscience—a conscience quick to sense the approach of evil, and with sufficient strength to resist all encroachments. Although so sensitive, it was not morbid, but vigorously healthful. It would not falsely accuse itself.

3. Job's integrity exhibits the most transparent candor and honesty. He would not lie or exaggerate or swerve a hair's breadth from the truth to save his life. Never would he utter a sentiment or hold a doctrine unless he believed it genuinely sound. Neither would he for one moment deny a charge against himself if well founded.

4. Job's integrity manifests deepest sincerity. He did not hedge, neither did he seem even tempted to do any special pleading. Ready to take the full consequences of his conduct and principles, he seemed only anxious to have the truth known, whatever it might cost him.

PURE GOLD.

1. When General Reed was president of Congress, a British commissioner offered him ten thousand guineas to desert the cause of his country. His noble reply to this bribe was: "Gentlemen, I am poor, very poor; but your king is not rich enough to buy me."

2. Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

About Women.

—Miss Marion Talbot has been promoted, as was announced by President Harper at the April Convocation, from assistant professor to associate professor in the department of Sociology at the Chicago University. She is to take Mrs. Palmer's place as Dean of the women's department.

—Several young women in London have started a novel and sensible dress-making establishment. They take last season's dresses and make them over in the prevailing fashion. No entirely new dresses are made, and the charges are reasonable. They should succeed, for the world is full of nice people who do not often buy a completely new dress, and to those who sometimes have dresses given them by their richer sisters such a place would prove a decided benefit. —*Harper's Bazar.*

—Miss Ada Stewart, of Waltham, Mass., has been induced by the Vermont Marble Company to settle in Proctor as a nurse. Miss Stewart is a graduate of the Waltham Training School for Nurses, and has been associated with Dr. Baker, of Boston, in hospital work. She will give her services free to the employees of the company, and the company will pay her. This indicates that the field for trained nurses is enlarging.

—Many definitions are being given in these days of the word "lady;" we therefore asked our readers to give those that appeal to them, and with the following result. Miss Willard said: "A lady is one who not only purports to make every living creature with whom she comes in contact happier, but knows how to do it." Lady Henry Somerset said: "A lady is one who never makes any one else feel inferior to herself either mentally, morally or socially." It might be well in this connection to mention Cardinal Newman's definition of a gentleman: "He is one who is incapable of giving willful pain." —*Union Signal.*

—The life of Frederick Douglass was full of dramatic incidents. On one occasion he was on the same platform with Anna Dickinson. She had delivered a magnificent speech, and was about to make way for Douglass, who followed her, when, inspired by a dramatic idea, she turned and seized his hand, and holding it, bowed to the audience. She was then in the height of her beauty, and the picture the two made was so impressive that for a moment there was absolute silence. Then one or two objected to a white woman and a black man being on friendly relations, and began to hiss. The hiss had no more been uttered before the rest of the audience, which packed the house, burst out into a thunder of applause, culminating in cheers which lasted several minutes. —*Independent.*

—*Harper's Bazar* says: "To any one interested in the subject it is very curious to see how differently flowers respond to the care of one individual and to that of another. Some women have but to put a blossom or an old withered stalk into a bit of mold to have in a short time a most charming plant, while others lament everything they touch withers and dies. It has never been satisfactorily explained why this is, and in consequence of it a new field of industry is opening to women. More than one woman in New York has now several houses to which she goes twice a week to see that the flowers and plants are doing well. When they are not, she reports to the florist in whose employ she is, and fresh ones are sent to take their place, unless her practiced eye can tell what is the trouble, and she can remedy it at once. There are other women who are now making a comfortable income for themselves by the flowers they raise and sell in the New York markets. One woman gets four cents apiece for her violets; so large and perfect are the blossoms that the florists are quite willing to pay the price she asks. It would seem as though this profession were admirably suited to women, and naturally far more congenial than many others they are forced to take up to make a living."

Little Folks.

LITTLE HEPATICA.

Little Hepatica peered through the mold;
The heavens were dark and the air was cold.
"It is not nice in the world," she said,
"Oh, dear! I wish I had stayed in bed!"

Little Hepatica shivered and shook;
She spied some ice in her favorite brook.
"I'll wrap myself well from the cold," she said,
"With my woolly green coat pulled over my head."

Then the happy sweet rain came tumbling
down,
And a great green smile wore the earth so
brown;
And little Hepatica nodded her head.
"My coat is getting too warm!" she said.

Out burst the merry bright sun like gold,
And a robin sang out so blithe and bold;
And little Hepatica laughed in glee.
"Why, it's spring!" said she.

—ISABEL FRANCES BELLOWE, in *The Outlook*.

MAKING SPRING.

"WHEN will the spring come, mamma—
ma? I'm so tired of cold and
snow and ice. I'm tired of stay-in-the-
house plays. I'm tired of everything."

It was Flossy Manning who made this little plaint one February day. Flossy was what people called "a delicate child." She was not strong enough to go to school over the half mile of country road with her brothers and sisters; she could not coast, or skate, or play at snow-balling. She went sleigh-riding sometimes, wrapped in shawls and rugs till she looked like a big rag baby. But that she considered a rather tame amusement.

"You might play at making spring," said mamma.

"Making spring! Why, I can't make flowers and sunshine and blue sky."

"I think you can, dearie. The flowers of love are the most beautiful of all. The sunshine of kindness is the brightest, the warmest of all. Think of some one to whom you can be kind, and see if you do not bring the spring right into this very room."

Flossy's face brightened. She was sitting on a cricket at mamma's side. She leaned her elbow on her knee, put her little hand to her forehead, and reflected.

"I was cross to Johnny this morning," she said, after thinking very hard for a moment. "I think I'll be good to him, to make up. I wouldn't let him play with my new ball. I'll tell him when he comes home from school that he may play with it all he likes. And, mamma, don't you think Carrie Hall must be lonesome than I? Her grandma is dead, and her mother has to work out all day long."

"I think she must be very lonely," said the lady. "I wonder my little daughter has not thought about it before."

"May I go to see her, and take Maud Ellen if I am very careful? I don't believe Carrie ever had such a splendid doll come to visit her."

"Certainly, dear."

"And I will take Minnie and Katie with their little trunk. We will undress them, and play put them to bed. I'm sure that will 'muse Carrie.'"

So Flossy, well wrapped up, with her dolls and their belongings in a basket, started for Carrie's house. Her face was so bright that anybody could see that the lovely spring had come to her heart. —*The Examiner.*

THE "LETS" OF LIFE.

THERE were two little sisters at the house whom nobody could see without loving, for they were always so happy together. They had the same books and the same playthings, but never a quarrel sprang up between them—no cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover, helping mother, they were always the same sweet-tempered little girls.

"You never seem to quarrel," said I to them one day. "How is it that you are always so happy together?"

They looked up, and the older answered, "Oh, you know, Addie lets me, and I let Addie."

I thought a moment.

"Ah, that is it," I said; "she's let you, and you let her; that's it!"

Did you ever think what a cause of discord not "letting" is among children?

Even now, while I have been writing, a great crying was heard under the window. I looked out.

"Gerty, what is the matter?"

"Mary won't let me have her ball," screamed Gerty.

"Well, Gerty wouldn't lend me her pencil in school," cried Mary, "and I don't want she should have my ball."

"Fie! fie! is that the way sisters should treat each other?"

"She shan't have my pencil," muttered Gerty; "she'll only lose it."

"And you'll only lose my ball," retorted Mary, "and I shan't let you have it."

A disobliging spirit begets a great deal of quarreling.

These little girls, Addie and her sister, have got the true secret of good manners. Addie lets Rose, and Rose lets Addie. They are yielding, kind, unselfish and always ready to oblige each other. Neither wishes to have her own way at the expense of the other. And are they not happy? Oh, yes! And do you not love them already? —*Lutheran Observer.*

Editorial.

I OUGHT, I CAN, I WILL.

THESE are mighty monosyllables. They hold the essential secret of all true success. To utter them aright, with lips made thin, hands clenched, heart fixed, effectively solves the problem of life. Since everything that ought to be done can be done, he who adds to this the magic words, "I will do it," has passed the Rubicon which admits him to his kingdom. Let the young man say it, and he leaves foolish, helpless boyhood forever behind. Let the young convert say it, and Satan's chances of securing his defeat are gone. There is power in this sentence to scatter indecision, timidity, half-heartedness, cowardice. There is pluck in it, and snap, and grit, and push. Before him who adopts it for a motto obstacles will disappear, low excuses will fall away, love of ease will hide its head. The joy of Christ, the glory of God, the final "well done," will remain to fire his soul and make him strong.

BUTTERFLY SINS.

SIN as a caterpillar is bad enough; but sin as a butterfly is a thousand times worse. The butterfly, for all its gorgeous coloring, is only a caterpillar with wings. The swallow recognizes it as a worm, and makes his dinner of it in spite of the wings. So sin is the same disgusting thing at bottom, however much concealed under some pleasant, attractive name.

In the interests both of truth and of virtue the circumlocutions and euphemisms at present so much in vogue ought to be sternly discarded. Not many comprehend the power of words. To change the name of a thing is equivalent with most persons to changing its character. The true name of a sin is the best exposure of it, strips off its seductiveness, and sets it forth in the glaring light of its own grossness. The effort to do away with these plain, homely words and gild over wickedness must be resisted.

He who loosely alludes to the devil as "the old Nick," or "his Satanic majesty," has done something to put out the fires of righteous indignation against the Evil One. The smooth, fair phrases under which crimes are so frequently alluded to in the public prints do much to debase public sentiment. Adultery is an unfashionable word; so is lying and theft; but if these terms were faithfully applied to what are pleasantly called "marital infidelities," "commercial inveteracies," "financial irregularities," it would be much better for the moral health of the community. Conversation is educational. Let us keep to the strong Anglo-Saxon words wherein yea is yea and nay is nay, lest we fall into condemnation.

The Negro's Estimate of Himself, Condition and Prospects.

THE New York Sun, in a recent issue, devotes nearly a page to an expression of the opinions of prominent colored men concerning their people, their relation to the white race, their progress and prospects. These opinions are very significant and instructive. Mr. T. Thomas Fortune, of New York, an editor who is laboring with signal ability and wisdom for the elevation of his race, says:—

"In the United States the relations which the Africans sustain to the rest of the people have undergone no radical change in the past one hundred years. The blacks are no closer to the whites socially thirty years after the war than they were before the system of slavery was abolished. Miss Susan B. Anthony stated an unpleasant truth when she declared, at Rochester, N. Y., on the 8th of this month, that 'the colored people receive no better treatment in the North than in the South.'

"The black man who travels through the United States will find hotels and boarding houses shut in his face, and first-class passage, on land and sea, denied him, less general in some sections of the country than in others, but present everywhere in one form or another. His social contact is resented as often by the white tramp as by the white millionaire. As a consequence, the black man who aspires to positions of honor and profit is regarded as presumptuous. He is expected to be satisfied with the menial employments of life. If he enters a bank as a messenger or a wholesale house as a porter—and he cannot enter either of them in a higher or more responsible capacity in any part of the country, generally speaking—he cannot hope for promotion, whatever his capacity or service. He is pinned down to the menial employments because he is universally regarded as a social inferior.

"During the past five months I have traveled nearly 12,000 miles in the Southwest and the south Atlantic States. I was impressed by the rapid and phenomenal changes which have taken place in the Southern States in the past quarter of a century—changes which affect seriously the social and industrial status of the black population in so far as to threaten its very existence."

To test his own impressions, he addressed a series of inquiries to prominent Negroes in several of the Southern States, and their replies are published in the Sun.

Robert H. Terrell, ex-chief clerk of the

Fourth Auditor's Office, says of the colored man in the District of Columbia:—

"It is no rare thing to see white and colored men working side by side as unskilled laborers, but they are seldom seen in close proximity in work that requires skill and previous training. This condition of affairs indicates on the surface an antagonism between white and black laborers as to the skilled trades. I do not believe, however, that this antagonism grows so much out of race prejudice on the part of white men as individuals against black men, but it is because of the despotic attitude of the trades unions that do not admit colored men to their ranks, no matter how skillful they may be, or how high and honorable may be their character."

John Mitchell, Jr., of Richmond, editor of the Planet, speaks for Virginia. He says:—

"There is much antagonism between black and white laborers of the State. In this city it takes the shape of boycotting under various pretexts. It was recently declared that no colored men would be allowed to work upon public buildings or dig sewers. Strenuous efforts were made to get contractors to discharge their colored help and employ only white mechanics. . . . As a rule Northern capitalists are disposed to employ the cheapest labor, regardless of race or nationality, and in the South black labor is to them most profitable."

J. R. Clifford, editor of the Pioneer Press, writes from Martinsburg, W. Va.:—

"In West Virginia, as between white and black laborers, the only field of manual labor in which there seems to be no antagonism is that of farming, and for this work it appears that the colored man, when found frugal, apt, and willing, is preferred. In all other vocations, except such as the Negro has been wont to do in other days, the black man is bitterly opposed and barred out; especially is this true in the mills and factories. In Martinsburg there are two very large knitting factories, a woolen mill, and a canning factory, in all of which classes of whites, small and large, find employment, and in none of them has a colored person been employed, and it seems next to impossible to get them in. These factories are controlled by Northern capitalists, who have no excuse, except a dislike for the Negro or to please our prejudiced whites; and what is true in Martinsburg is true of all over the State, with probably an exception here and there."

W. W. Coleman, wholesale and retail merchant at Concord, North Carolina, writes for that State:—

"There is no antagonism between white and black laborers in this State. Afro-Americans are not employed in the cotton mills as operatives and kindred institutions controlled by Northern capitalists."

S. J. Bamfield, editor of the New South, writes from Beaufort, South Carolina, of the condition of things in that State:—

"There is the usual antagonism between blacks and whites where they come in contact with each other that is to be found in all sections of our common country. There is hardly any more of it today than has existed for years. . . . Northern capitalists and employers do not show any desire to discriminate in favor of white labor as against black labor, although there is generally manifested too great a willingness to yield to the prejudices of the locality or those of the white laborers, and in that way shut the blacks out of employment too often. This cause has operated more harmfully against the blacks than any other perhaps on this line."

J. H. Deveaux, of Savannah, editor of the Weekly Tribune, answers for Georgia. He says:—

"So far as I have observed, there is no antagonism between the black and white laborers of Georgia. That is to say, they are frequently seen working together on the same job, and during the recent cotton labor troubles along the wharves of this city the two classes struck together. They had separate unions, but arranged their work so that the labor was divided between both."

"Capitalists and employers of labor, it seems, do discriminate in favor of white labor as against black labor in factories, etc., and to the extent that in a majority of cases, in big jobs, white men are given the preference as mechanics, though the common labor in the cities may be said to be divided. In the employment of labor for small contracts, repairs, etc., the discrimination disappears."

T. V. Gibbs, assistant principal of the State Normal School in Tallahassee, writes for Florida. He says:—

"There is no especial antagonism between the laboring classes of the two races as yet. This is partially due to the fact that white labor is thus far very scant."

"As a rule, Northern capitalists and employers of labor are more given to discrimination in favor of white help than are the Southern whites."

"Colored mechanics are not holding their own in the skilled trades. This is due to the neglect of the trades by the generation that has come on the stage since emancipation."

Booker T. Washington, principal of the Tuskegee Normal and Industrial Institute, Alabama, writes:—

"There is at present practically no trouble between the black and white laborers in this State. I think Northern capitalists and employers coming into the South for the first time are more disposed to discriminate in favor of the white laborer against the black than the native 'Southerner.'

"I fear we are not holding our own, mainly in the matter of skilled trades; that is, we have not as many skilled workmen now in proportion to the population of the race as we had soon after the war; but I do not mean to say that the colored people are not making progress in the matter of skilled trades. The trouble is here: For ten or fifteen years immediately after our freedom the colored people throughout the South seemed to go wild over the matter of Greek and Latin. While the Greek and Latin fever lasted few of them gave any attention to acquiring a knowledge of skilled labor, hence we lost fifteen years of valuable time."

Isaiah T. Montgomery, general merchant at Mound Bayou, Mississippi, writes for that State:—

"We have occasionally marked evidences of antagonism from the lower classes of whites engaged in agricultural and industrial pursuits against blacks following the same avocations. This occurs in localities where whites have been mostly employed as renters or share hands by large planters. The latter have generally shown a decided preference for the blacks when they could be had of the proper class."

"Northern capitalists generally employ skilled white labor in the most responsible positions, but their common labor consists mainly of blacks."

W. H. Franklin, principal of Swift Memorial Institute, Rogersville, Tenn., writes:—

"In the commercial centres of the State brick masons, carpenters, painters, and other skilled laborers have re-

fused to work by the side of Afro-American laborers. With but few exceptions they have been excluded from their trades unions. The thorough competency and efficiency of our men to do such work has secured for them employment from men who were independent enough to do their own thinking and acting. In the smaller towns the antagonism has not been so general nor effective."

N. W. Cuney, ex-Collector of Customs, writes from Galveston of the condition in Texas:—

"At present there is no open antagonism between the white and black labor of the State."

"My observation has been that those who come here from the Northern States and employ labor are not as much inclined to employ colored labor as those who have lived here for years."

"The industrial condition of the black man in this State is far from what it ought to be. Very few of the young are learning trades, because present conditions hold out no inducements to them to do so. The black mechanic is not holding his own in the skilled trades."

J. C. Duke, editor of the Weekly Echo at Pine Bluff, Arkansas, responds for that State:—

"There is a deep-seated hostility between white and black labor in this State."

"Northern capital does discriminate against black labor in favor of white labor; indeed, more so than Southern capital."

"The industrial condition of the Negro of this State is considerably worse now than ever since emancipation; but this is more largely due to overflows, low price of cotton, etc., than to any other cause. No; they are not holding their own in the skilled trades. Their advantages diminish in corresponding ratio with the inflow of Northern skilled labor into the State. Financially speaking, yes, they are worse off now than they were twenty years ago."

Peter H. Clark, principal of Grammar School at St. Louis, states the conditions in Missouri. He says:—

"There is no antagonism between white and black laborers for the reason that the Negro has accepted a place at the base of the industrial column, and owning himself vanquished does not antagonise the victor."

"It is claimed that employers of Northern antecedents rarely give work to colored men or women, and then only of the lowest and least remunerative kind."

"The Afro-Americans of Missouri are not holding their own in the skilled trades. Two decades ago at least one-half, perhaps a majority, of the mechanics of the city were colored men; but the influx of workmen from States north and east of here, and from Europe, and the organization of trades unions, have shut the Negro out of such employment."

It thus appears from the intelligent and unanimous testimony of representative Negroes living in the Southern States, that the antagonism between the whites and the blacks grows keener and more intense as the years roll on. The vaunted love of Northern people for the Negro is revealed as a hollow pretence in the light of facts given by these Afro-Americans. It is also evident that while there is unquestionable elevation and advance among considerable portions of this people since their emancipation, yet with the great multitude there is industrial and moral retrogression. There is, therefore, no good basis for the optimistic, and therefore misleading, notions so generally entertained at the North concerning the condition and prospects of the colored race as a whole. To lay aside our misconceptions, to study the Negro in his native habitat until we know him as he is, and then to minister sensibly, and therefore helpfully, unto his real need—this is the most urgent Christian obligation resting upon the American people at this hour.

The Educational Cause in Manitoba.

IN the Dominion of Canada, as in the United States, the trouble on the public school question is constitutional and chronic. The evil is in the blood and bone. It cannot be suppressed; it will mount to the surface and bring on conflicts. Two antagonistic civilizations struggle in the body politic for precedence; the Middle Ages are pitted against the free institutions of the modern world. The priesthood of Rome, like all castes and privileged corporations, yields with reluctance the prerogatives secured in darker ages. In neither country have the politicians learned the deep seriousness of the evil or the desperate nature of the contest. They have not realized that it is a death-grapple in which one party or the other must be trampled in the dust. Compromise is useless. The issue must be fought out to the bitter end. Politicians cannot settle it; the people must arise in their majesty and drive priests forever from meddling with public education.

The trouble in Canada, though so long under the surface, has taken on an acute form. It has broken out in the east and in the west. The Romanists of Newfoundland demand as the price to be paid for their incorporation into the Dominion a constitutional guarantee of separate schools for the Papist population supported from the public funds. Whether they can coerce the Ottawa government into compliance remains to be seen. Its course in the past is not very reassuring for the future. The Dominion government has always had some salable men, and some who were sold in advance. Meantime, the heat of the contest continues in Manitoba, where the majority have the courage of their convictions and are determined to maintain their right to local self-government. The school system is their own and must be a unit, free to every child and supported by a tax upon every inhabitant of the Province. Here Manitoba has put down her foot, and insists upon her rights against all comers. We admire her pluck, and wait to see the end. In this contest in the Dominion, Manitoba proudly leads the column. The citizens in majority stand for one school, one law, and one language.

The present law was enacted by the Manitoba Legislature in 1890. It was avowedly an imitation of the school law of the United States. It was a gristly bit for the priests to digest. They

appealed to the courts on a constitutional question. The courts favored the law, as Manitoba was a wilderness when the Dominion was organized. The Catholic opposition then carried the case to the Queen's Privy Council, which decided that the Dominion government had authority to enact remedial legislation and to enforce it in Manitoba. The attitude of the majority—four-fifths of the 150,000 people—is defiant. Manitoba will not obey the behests of the Council; and if Ottawa attempts to enforce the order there will be danger of rebellion all along the line. The Protestants of Ontario will be reluctant to enforce the order of the Council on Manitoba. But the Catholic minority insists on the enforcement. Archbishop Langavon of Winnipeg threatens to exclude from church privileges all Catholics who fail to support the hierarchy in this crisis. Meantime, Manitoba, which raises \$500,000 to support the free public schools, refuses to appropriate even one dollar for separate schools. The grit of Manitoba is a puzzle for the statesmen at Ottawa. Conservative and liberal alike are at their wit's end. A false step may explode the powder-house, but some step must be taken. The government is in a predicament. Necessity is upon it; the ship of state must pass between this Scylla and Charybdis.

Arboriculture.

WHEN civilised men came to America their most difficult problem was how to get rid of the forests which extended over the continent; the problem today is how to restore the forests the fathers hewed down. The labor of clearing the continent was herculean; generations worked at it, and the waste was immense. The fathers seemed to regard the woodlands as so much dead property to be turned as soon as possible into a farm which would prove immediately remunerative. In New England that seemed at length to be a necessity. The population at the opening of our century was crowding upon the food supply. The poorest lands in the valley and the roughest in the hills were appropriated and cleared. Every available acre amenable to the plough was stripped of timber and planted to corn, or other grain. The farmer reserved just enough of the original forest for fuel, fencing and timber. He did not stop to think trees could be useful for any other purposes. When the land was denuded of wood, it occurred to him for the first time that these natural and abundant growths had, in the economy of nature, important offices to perform. The trees were not made alone for fire-wood.

The forests minister to the economic and æsthetic needs of man, or to use and beauty. As the larger growths of the vegetable kingdom, the trees minister to the necessities of the plant, the animal, and man himself. The forests are the reservoirs of nature. They are more cunning than those built by man. The waters are not massed in one place or in a few places; they are diffused over the high lands and mountain-ranges and retained in the dense shade and under the beds of leaves for a large part of the summer to drip down through all the heated term to the valleys and plains below. The forests, again, are wind-breaks. On treeless plains the sweep of the wind is something fearful, often destroying the crops in the field and the habitations of men. Once cover the plain with large tracts of forests, and the blasts of the storm are broken and the strength, as it were, beaten out of them. The forests, too, are immense refrigerators, cooling the atmosphere and diffusing moisture over wide stretches of country. Plant, animal and man are insensibly refreshed, and life remains agreeable where it would otherwise be intolerable. But the forests minister to beauty as well as use. They form one of the attractive features of the general landscape. Mountains and hills break the monotony of the earth's surface, but even these agreeable elevations have a lonesome and sad aspect when bare of trees. The forests add at once beauty and majesty to the landscape. Man's æsthetic nature is never satisfied with a treeless region. He is conscious of a want which can be met only by the sight of forests. The prairie, rich as it may be in fertile soils, is never quite satisfactory until the hand of man replaces, to some extent, the natural forests.

Arbor day is designed to promote the study of arboriculture. Much has been done to remedy the evil produced by the too wide destruction of the forests. Societies have been organized; commissions have been appointed; a large amount of knowledge on the subject has been diffused among the people, and a certain amount of enthusiasm for tree culture has been awakened. Men are beginning to see that forests are as important as the open field; and indeed the open field must be aided by forests near at hand. To denude the land of trees is to turn large sections of it into deserts. The deep lands of Illinois are protected by their abundant grass and corn crops, while the thinner soils of Nebraska and Colorado are burned into barrenness.

But the results of the new study of arboriculture in New England are seen particularly in the ornamentation of our highways and villages. In old times these were left very bare and repulsive; neither tree nor shrub was to be seen over wide spaces. In many places the improvement is very marked. Some villages have been beautifully ornamented by societies organized for the purpose, while in others the work has been done by the town authorities. The final outcome of this movement must be the vast improvement of our towns and the restoration over wide sections of so much of the forest as may be needful to restore the equilibrium of nature.

Grant the Man of the Hour.

IN our Civil War two men appeared whose names are destined ever to brighten in our political galaxy as years elapse. In the height of the storm, Lincoln, as a skilled and careful pilot, guided the ship of state; and Grant, a man of stout heart and steady brain, led our armies to assured and glorious victory. Both were men of the hour, men of the people, men whom Providence used in touching to higher issues the fortunes of a great nation. To each of these sagacious and powerful leaders the country owes a debt of gratitude which can never be fully repaid. Their names must often be on the lips of the American people. Their natal days have become national days.

General Grant, the great soldier, the patriot, and the eighteenth President of the United States, was born at Point Pleasant, Clermont Co., Ohio, April 27, 1822, and died at Mount McGregor, near Saratoga, N. Y., July 23, 1885. He was educated at the expense of the nation, and the debt incurred thereby was amply repaid by his great services in a period of national peril. In our time of need, when the good ship of the Union was going to pieces among the breakers, he took the helm and found the way out into placid waters. He knew how to lead; he knew as well how to fight. He always went in to win, and to win on his own lines. He fought it out through more than one summer. His grip was that of a bull-dog; he never learned how to let go till the enemy was down.

The nation trusted Grant. The people had faith in his military capacity, judgment and integrity. In the hour of direst peril he was cool, courageous, and unshaken in his purpose. During his winter at Petersburg many loyal people were nervous, but the leader of the Republican armies never for a moment indulged a doubt. A friend from the North asked him if it would be possible to capture Richmond. With the utmost quietness and assurance he said: "I think so." When told that many people doubted, he replied: "I have no doubt." He was a man to lean upon in such an hour. Victory was in his word and mien. In the great count of 1876, when Tilden came so near to winning the presidential prize, and the country was drifting into civil war again, the coolness of the President was reassuring. The talk about taking soldiers to Washington at the inauguration was all hushed by one word from Grant: "Whoever is declared elected will be inaugurated." He would move all the soldiers that would be necessary, and of course Mr. Hayes took his seat at the Capitol without a ripple. In such a crisis a strong, honest and purposeful man is invaluable. He is able to hold things in place. Nobody dares to trifle with him; his words are battles and victories.

No other man of the time, save Lincoln, was so entrenched in the hearts of the American people. At his second nomination there was a break in the Republican ranks; Greeley and Sumner led in an unwise stampede; they declared Grant unpopular. In the campaign Gen. Butler contradicted the assertion of the President's unpopularity. He said: "General Grant is not unpopular; this is the work of the politicians. If the President should die tomorrow, the people in every county would honor his memory." The election a few weeks later showed the correctness of Butler's forecast. He won the field with increased majorities. But the best evidence of his popularity was furnished at his death. Though at the time merely a private citizen, the whole country was moved, and he was borne to his final resting-place with evidences of deepest sorrow and devotion. The greatest cities contended for the honor of guarding his ashes. The sale of his "Personal Memoirs" was so great as to retrieve the fortunes of his family. Washington, Lincoln and Grant hold the highest places in the hearts of the American people.

Personals.

— This office was favored last week with a call from Rev. Dr. Earl Cranston, of the Western Book Concern.

— Rev. Gideon Draper expects to sail from San Francisco, May 25, in company with Bishop Walden, for Japan.

— Mrs. M. S. Conwell, the last of the children of Bishop Joshua Soule, recently died at Nashville, Tenn., aged 74 years.

— Rev. Homer C. Stuntz, our missionary in Bombay for eight years, is ordered home because of severe and protracted illness.

— General Booth was so much pleased with this country and the work of the Salvation Army here, that he intends to visit the United States annually.

— Rev. M. T. Meyers, ex-president of the United Methodist Free churches of England, is dead. He was present at the Ecumenical Conference at Washington.

— Rev. C. M. Stuart, assistant editor of the *Northwestern*, and Mrs. Stuart have returned from Europe. Dr. Stuart's letters have been especially interesting and informative.

— President W. H. Crawford, of Allegheny College, will deliver the address at the unveiling of a tablet to the memory of the late Dr. C. W. Bennett, of Garrett Biblical Institute, in May.

— Rev. M. S. Kaufman is elected president for the year of the Providence Ministers' Union Meeting, composed of about one hundred clergymen of several denominations. Six meetings are held during the year, usually addressed by eminent speakers. Dr. Mable, of the Baptist

Mission Board, gave an address recently upon "The New Asia."

— The Central characterizes Rev. Dr. M. J. Talbot, of the New England Southern Conference, as "a member of several General Conferences, and a man of learning and leadership in the Atlantic coast region."

— The *Northwestern* of April 17 says: "Rev. M. S. Hughes, pastor of Chestnut St. Church, Portland, Maine, preached an eloquent sermon at Emmanuel Church, Evanston, Sunday morning, and in the evening at First Church."

— We were favored on Monday with a call from Rev. Dr. Hartwell, corresponding secretary of the Freedman's Aid and Southern Education Society. Dr. Hartwell will represent the Society at the Maine and East Maine Conferences.

— Rev. Dr. C. N. Sims, pastor of the Meridian St. Methodist Episcopal Church, Indianapolis, has under consideration an invitation to become chancellor of De Pauw University. He was formerly chancellor of Syracuse University.

— Miss Bertha M. Cushing, daughter of Rev. J. R. Cushing, of Eggleston Square, contralto soloist at the Central Congregational Church, this city, is announced as soloist at the Chautauque Assembly, Lake View, this summer.

— Mr. George E. Vincent, vice-chancellor of Chautauque, has been pursuing a post-graduate course in Chicago University for two or three years. He has recently been appointed instructor in sociology — a science to which he is giving special attention.

— Bishop Thoburn has returned to this country to aid in raising money for the Missionary Society, as he pledged himself to do at the last meeting of the General Missionary Committee. He will deliver a course of lectures on "Missions" before the students of Syracuse University.

— Mr. Ezekiah Butterworth, the well-known author, and one of the *Youth's Companion* editors, will sail on May 4 for a long trip to South America, Spain and the Holy Land. He will be gone about a year, and will doubtless gather material for much useful and entertaining information for his wide circle of readers.

— Dr. John Blackmer, the well-known Prohibitionist of Springfield, Mass., who has just died, gained the esteem even of those who disagreed with him. "His writings," says the *Republican*, "are devoid of that ill-temper and that denunciation of all holding a different opinion which are so common to the Prohibitionists."

— His Majesty, the King of Siam, in commemoration of the twenty-fifth anniversary of his coronation, has presented to Boston University, among other institutions, a beautiful Siamese edition of the *Triptika*, the complete canon of the sacred books of the Southern Buddhists. The work fills thirty-nine large octavo volumes. As Boston University has the oldest chair of the Comparative Study of Religions in America, the selection was very appropriate.

— Rev. O. S. Baketel, presiding elder of Manchester District, New Hampshire Conference, sends the following painful intelligence under date of April 20: "A great affliction has come to our brother, Rev. H. F. Quimby, of Salem, N. H. His wife died yesterday morning after an illness of a few weeks. She leaves a babe about a month old. Here was a beautiful Christian character, and she is a great loss to the church as well as to her husband."

— Rev. Dr. James M. King began on Easter Sunday the pastorate of the new Union Methodist Episcopal Church, which embraces the congregations of the St. John's and Forty-third Street Methodist churches, and which expects to occupy its new structure on Forty-eighth Street some time in May. Meantime the services are being held in the church edifice in Forty-third Street, near Eighth Avenue. Dr. King will have an assistant in his pastorate, and will retain his connection as general secretary with the National League for the Protection of American Institutions.

— Bishop Foster returned from the West, where he presided over several Conferences, in excellent health; Bishop Foss seemed especially vigorous in presiding over the Vermont Conference; Bishop Merrill never appeared to us more virile than in his presidency over the New England and the New Hampshire Conferences; Bishop Vincent has just completed his term as resident preacher at Harvard, doing full service and preaching and lecturing at our churches several times in addition. And yet eager aspirants for the position predicted at the last General Conference that these four Bishops would be unable to discharge the full duties of their office during the quadrennium.

— One of the most notable social events of last week was the reception tendered to Mrs. Mary A. Livermore by the Woman's Club of Melrose, when hundreds of prominent men and women availed themselves of the opportunity to pay homage to one of America's truly great women. The occasion was very delightful. Mrs. Livermore made an eloquent address, and Mrs. Grace Le Baron Upham recited an original sonnet, after which two hours were spent in meeting Mrs. Livermore, who, with Mrs. I. F. Miller, the president of the Club, received in the parlors. Mrs. Livermore was presented with a magnificent bunch of roses, and each club member brought a pink, symbolic of the club color, building up the composite bouquet, which was a significant souvenir of the day. On the 6th of May next Rev. and Mrs. Livermore will celebrate the 50th anniversary of their marriage, at their home in Melrose.

— The *Indian Witness*, in describing Rev. John McNeill as a preacher, puts an excellent ideal before all ministers: —

"Mr. McNeill's success as a preacher of the Gospel is due in the first place to the fact that he preaches Christ as the Saviour of sinners; and in the second place to his manner of preaching. The infinite tenderness and compassion of God, the absolute helplessness and need of the sinner, the sweet reasonableness of living in sin, and the inexorable unreasonableness of living in sin, constitute the matter of his discourse. He talks about religion exactly as people talk about other things, and they understand what he says, and know that each word means something. He tells people the plain truth which their own consciences have already told them, and he does it in a way which enlists the conscience of the hearer on the side of the preacher, and it is not strange that he wins. He comes very close to his hearers. He is intensely human. He stands there, a simple, strong, earnest man, with an important message to men and women, and he tells it in a manner which shows that he believes his message is true, and it is very necessary for his hearers to receive it."

Brieflets.

The Easter edition of the *California Christian Advocate* comes to our table with one of the most attractive covers of the season — a beautiful child with her arms full of Easter lilies. Dr. Matthews is making an excellent paper.

There is great suggestiveness and force in the following words taken from a letter from one of the most successful of our ministers in a large city: "I am strengthened in my purpose to hold steadily on to the regular work of the pastorate. To see sad homes made happy and bad men becoming good, to see the young manhood and womanhood of our city thoughtfully and faithfully dedicated to the service of Christ and His church — all this is reward enough for a life of toil."

"I consider the club," writes the great reformer, Dr. Charles H. Parkhurst, "to be one of the cleverest devices of the devil to prevent homes being made, and to sterilize and undermine them when they are made."

The *Wesleyan* of Halifax says: "In how many things John Wesley was in advance of his age! The Revised Version is one remarkable proof of this. The instances are very numerous in which the alterations made by Wesley in the version given in his Notes on the New Testament are the same as those adopted in the Revised Version. There are no less than 130 in the first seven chapters of St. Matthew."

It was Godet who wrote: "Man is a vessel destined to receive God, a vessel which must be enlarged in proportion as it is filled, and filled in proportion as it is enlarged."

If more of our wealthy capitalists who employ a large number of workmen would show the spirit indicated in the following incident, much of the dissatisfied feeling which exists among employees would be removed: "James Stokes, one of New York's rich men, gave a dinner Tuesday night in Grand Central Palace to the workmen lately engaged upon his new home. Bishop Potter, who was chief speaker, said that it was unique in the history of dinners, and possibly marked the dawn of a new relationship between the rich man and the artisan. Of the 250 men invited, 194 responded."

Rev. James Mudge, D. D., sends the following encouraging word: —

"In spite of the depressed condition of business, the New England Conference has raised this past year the largest sum for the Missionary Society ever known in its history — namely, \$30,500. This is a net increase of \$3,517 over the sum raised last year. In 1891, when the General Committee had held its sessions in Boston, and advantage was taken of the presence of all the officials, the sum raised was \$30,064. But we are now \$742 beyond even that. This speaks of faithful work and generous giving on the part of very many of the ministers and laymen. The districts shared in the total in about the following proportions: Boston South, \$9,538; Boston North, \$3,155; Boston East, \$7,526; Springfield, \$4,347. Now let the coming year show a still better record."

It was Spurgeon who wrote so characteristically: "I have often felt vexed with the man who chopped the New Testament up into verses. But I forgive him a great deal of blundering for his wisdom in letting these two words make a verse by themselves, 'Jesus wept.' Add a word to the verse and it would be out of place. Let it stand in solitary sublimity and simplicity."

We are under pleasant obligations to Dr. William Rice for a copy of the beautiful "Souvenir of the Art Museum of the City Library Association of Springfield." This magnificent new Museum is "a memorial to Horace Smith, one of the founders of the City Library, and for many years a director, in grateful remembrance of his munificent gifts to the City Library Association." The Souvenir presents several views of the building, with some of its rare treasures, and also portraits of George Walter Vincent Smith, Dr. William Rice, and the building committee.

At the meeting of the Methodist Social Union, Monday evening, April 20, addresses on "Christianity and Education" are expected from Prof. Wm. North Rice, of Wesleyan University, Prof. George K. Morris, of Boston University, Prin. Cecil P. F. Bancroft, of Phillips Andover Academy, Prof. Helen L. Webster, of Wellesley College, and Rev. M. L. Taft, of the University of Peking. The occasion promises to be one of unusual interest. Members of the Union may obtain tickets at the Book Room, 35 Bromfield St., at 50 cents each; persons not members, \$1.50 each.

The Baptist, of London, in a recent issue contains the following editorial paragraph: "An amusing specimen of the prevailing ignorance of Baptist principles is exemplified by a pictorial publication which has just reached us, containing a picture intended for a design to be used by Baptist Sunday-schools. This picture represents the baptism of Christ by John, who is seen pouring water from his hand upon the head of our Lord, who is standing in a shallow stream, close to the bank!"

The New England Branch of the Woman's Foreign Missionary Society has issued a very attractive and helpful "Thank-Offering Service," which will meet a long-felt need. In addition to the responsive service there is an original "Hymn of Thanksgiving" by Louise Manning Hodgkins, and a "Thank-offering Hymn" by Mrs. A. M. Osgood. Miss M. A. Nichols, 35 Bromfield St., will supply auxiliaries with this "Service" (10 cents per doz.; 30 cents per hundred).

As the social glass, taken usually in compliance with household and family custom, is the first step in drunkard-making, the experience of Edward W. Bok, editor of the *Ladies' Home Journal*, is a pertinent and suggestive lesson to all young men: "I have never touched a drop of wine upon these occasions (public dinners), and yet I have never been made to feel that I was placed at a disadvantage. Indeed, I am under the impression that a young man who refuses wine is always at a distinct advantage."

The thirty-first International Convention of the Young Men's Christian Associations will occur at Springfield, Mass., May 8-12, and the twenty-fifth Annual Conference of general secretaries, at Hartford, Conn., May 13-16.

The *Northwestern* of last week has a remarkable contribution from the pen of Bishop Newman entitled, "Recollections of General Grant." The following incident, which we do not remember to have seen before, is particularly interesting and tender: —

"When he was dead, there was found upon his person a letter addressed to his wife. It came to her as a message from the spirit world. It was found secreted in his robe, enveloped, sealed, and addressed to his wife. He had written it by times; written it secretly, and carried the secret with him day after day during fourteen days, knowing that she would find it at last. In it he had poured forth his soul in love for her, and also for their children: 'Look after our dear children, and direct them in the paths of rectitude. It would distress me far more to think that one of them could depart from an honorable, upright, and virtuous life, than it would to know that they were prostrated on a bed of sickness from which they were never to arise alive. They have never given us any cause for alarm on their account, and I earnestly pray they never will. With these few injunctions and the knowledge that I have of your love and affection, and of the dutiful affection of all our children, I bid you a final farewell until we meet in another, and, I trust, a better world. You will find this on my person after my demise.'"

A very commonly misapprehended text is the one in James 1:5: "If any of you lacketh wisdom." Prof. Thayer is certainly right in giving in his *Lexicon* as the meaning of the Greek word used here, "the knowledge and practice of the requisites for godly and upright living." In other words, what God promises in this place to grant liberally is not the wisdom of this world, prudence and skill in business, or even guidance in daily perplexities (this is promised elsewhere), but "the wisdom that is from above" (3:17), or that genuine goodness and righteousness which is "first pure, then peaceable." With this corresponds that other text (3:13): "Who is wise and understanding among you? Let him show by his good life his works in meekness of wisdom." And corresponding also to this thought is the general use of the word "wisdom" in the Bible, especially in the Proverbs, which corresponds in the Old Testament to the book of James in the New. It is a very high and noble word, almost equivalent to salvation, and practically the same as goodness. And the word "fool," or "foolish," has a corresponding moral significance, meaning not so much one deficient in intellect as one deficient in righteousness — a wicked man rather than an ignorant man. The promise in James that "wisdom" shall be given liberally to all that ask is, therefore, of exactly the same sort as the many others that assure the penitent seeker of salvation that he shall surely find his Saviour.

The *Christian World* says that Prof. J. Agar Beet, of the Wesleyan Church, had a large audience, especially of laymen, at the spring meeting of the London Council on Monday, when he gave an address on "Modern Biblical Research in its Bearing on Thought and Faith." Dr. Beet spoke without notes for fully an hour. He briefly referred to his recent paper read at the Free Church Congress, the manuscript of which he placed upon the table. He avowed that his own faith remained firm and undisturbed by recent controversy. He claimed that as the result of modern Biblical research they had obtained a surer text, and were able to read the New Testament as the Evangelists and Apostles had written it. They had also got a much better knowledge of the language of the Bible. These were practical gains which they had not fifty years ago. As regards inspiration, his theory was that the words, facts, and the thoughts of the Bible were inspired, in so far as was necessary for the accomplishment of the great purpose for which they were given. He looked upon the Bible as a divinely-given record of a divinely-given revelation. The Bible was a casket, in which was the pearl of great price, and he believed that God gave the casket as well as the pearl.

The Sunday School.

SECOND QUARTER. LESSON V.

Sunday, May 5.

Mark 14: 39-48.

Rev. W. O. Holway, U. S. N.

THE AGONY IN GETHSEMANE.

I. Preliminary.

1. Golden Text: *The cup which my Father hath given me, shall I not drink of?*—John 18: 11.
2. Date: A. D. 30, the night before the Crucifixion.
3. Place: Gethsemane.
4. Parallel Narratives: Matt. 26: 36-46; Luke 22: 39-46.
5. Home Readings: Monday—Mark 14: 23-42. Tuesday—Luke 22: 39-48. Wednesday—John 17: 1-5. Thursday—John 18: 1-11. Friday—Heb. 2: 9-13. Saturday—Heb. 5: 1-9. Sunday—Heb. 10: 1-10.

II. Introductory.

Into the silent moonlight, after the Paschal supper, Jesus led His followers, and down the steep declivity towards the olive grove of Gethsemane; but one was missing from the twelve, and another had just been checked in his boastful declaration of willingness to follow his Lord to prison or to death by a prediction of a speedy and three-fold denial. Even the three selected to watch with Him while He retired to pray, grew drowsy with excess of excitement and grief, and, so far as human comfort could avail, Jesus was compelled that night to tread the winepress alone. The movements of the traitor were fully known to Him. He realized that even now the Roman soldiers were girding on their swords, and the temple guard arming themselves with staves and clubs, and preparing lanterns and torches, under the order of the chief priests and elders, and at the instigation of one who, though a chosen disciple, had so nourished covetousness in his heart that he was willing for a paltry sum of silver even to sell his Lord. But Jesus attempted no flight. He knew that the time had come for His voluntary surrender and self-sacrifice, and that but an hour or two remained in which to prepare for it. The meaning of the agony which convulsed His frame as, sometimes kneeling, sometimes outstretched in prostrate supplication on the cold ground, He prayed to the Father; the exceeding sorrow which rent His soul as with the throes of death; the bitter cup from which His whole being recoiled, and which He begged might pass from Him if possible, but which He was resolved to drain if it was the Father's will; the struggle so protracted and intense that the body was suffused with a bloody sweat, falling in crimson drops upon the grass; the angelic succor—all this is too transcendent for us, even in our purest moments, to comprehend. But it is permitted us to see that out of this deadly struggle Jesus emerged with a spirit so submissive, so meek, so calm, so strong, that not even Judas' kiss, nor Peter's denial, nor the brutal treatment which followed His apprehension, nor the malignity and hatred which spared Him not amid the dying agonies of the crucifixion, nor the unutterable weight of horror which crushed Him when His soul was made an offering for sin, could draw a single murmur from His lips. It was the strong crying and tears, the midnight agony in Gethsemane, ending in perfect submission to the Father's will, which made the triumph on the cross so decisive and glorious.

III. Expository.

32. They came.—The gates of Jerusalem were allowed to stand open during the Passover. Jesus and His disciples probably left the city about midnight by the St. Stephen Gate, crossed the bridge over the Kedron—the "black brook," which flowed between the city and Olivet, and whose dark tinge came from the blood of the temple sacrifices—and arrived at Gethsemane, a favorite resort of our Lord. Gethsemane, a favorite resort of our Lord. Gethsemane.—The word means an "oil-press." It was probably a "garden" of olives, with a press and tower, located somewhere on the western slope of the Mount of Olives. Sit ye here.—This was addressed to the eight disciples only, since He had selected three to accompany Him, and one—the traitor—was at that time organizing a band to apprehend Him. While I shall (R. V. omits "shall") pray.—He probably desired to find some spot secluded from the bright moonlight, where, like Abraham of old, not far from this same place (Gen. 22: 5), He might meet the stern trial of faith that lay before Him.

All consisted of the holy soul in prayer; all its struggles are communion with God. In Gen. 22: 5, when Abraham's faith was to be put to so sore a trial, he says, "I and the lad will go yonder and worship." Our Lord (almost on the same spot) unites in Himself, as the priest and victim, as Father strikingly remarks, Abraham's faith and Isaac's patience (Alford).—In the foreground of the garden sat the eight disciples; beyond them are the three confidential ones; into the holiest of His passion He goes alone (Lange).—There our Lord Jesus began His passion; there He pleased the Lord to bruise Him and crush Him, that fresh oil might flow to all believers from Him,

that we might partake of the root and fatness of that good olive (M. Henry).

33. Taketh with him, etc.—These favored ones were selected not as witnesses, as at the Transfiguration, but because Jesus, in His humanity, instinctively craved the comfort of fellowship in the approaching trial. Began to be sore (R. V., "greatly") amazed and very heavy (R. V., "sore troubled").—See Luke 12: 50; John 12: 27, 28. Though "a man of sorrows and acquainted with grief," the disclosure now made of the infinite burden of sin and sorrow which was to rest upon Him, which He was to bear without flinching, was so appalling as to excite His amazement and consternation, and to crush Him to the very earth. No human mind can enter into the surprise, horror and dejection of this hour of our Lord's final temptation. Many believe that the mental crucifixion in the garden exceeded the bodily tortures on the cross.

34. My soul is exceeding sorrowful unto death—His own testimony, that the burden which then rested upon Him was sufficiently heavy to crush out His very life but for Divine support (Luke 22: 43). The coming rejection, the awful revelation of the malignity of the human heart, the dread and mystery of His impending passion and death, were some of the elements of this "exceeding sorrow," but it is not for us to try to fathom the divinely-sensitive heart of our Lord. Tarry ye here—R. V., "abide ye here." He would have them wakeful, watchful, within call.

The soul is the intermediate in man between body and spirit. The spirit expresses the relation to God, the body the relation to earth, the soul the relation to the world at large, especially the world of spirits; hence, the soul is the specific organ of spiritual experiences and emotions of pleasure and sorrow (Lange).—"Even unto death." The words of one struggling with death I now experience. The words of Psalm 22: 14; 40: 13, seem to have been present to His thoughts (Gerlach).—The sacrifice would have been complete, then and there, had it not been that it appeared to Him and to His Father that certain momentous purposes of publicity, in reference to the conclusion of the tragedy, would be better subserved by shifting the scene (Morison).

35, 36. Went forward a little—"about a stone's cast" (Luke 22: 41). Fell on the ground.—The first attitude was kneeling, according to Luke's account; afterwards, in the intensity of the struggle, "He fell on His face" (Matthew). Prayed that . . . the hour might pass, etc.—the approaching "hour," with all its condensed, intolerable suffering. Abba—Aramaic for "Father." "Mark alone records the bilingual appellation, Aramaic and Greek" (Morison). None can realize the divine Fatherhood as did Jesus who taught it, and whose relation to the Father is that of "the only-begotten." All things are possible unto thee—in Matthew, "if it be possible;" in Luke, "if thou be willing." The meaning is: The ordering of all things is in Thy hand; Thou controllest human counsels; if it be possible, let this cup of rejection and cruelty and death which is about to be pressed to My lips, and the bitterness of which I clearly foresee, pass from Me. Take away—R. V., "remove." This cup—the same as "the hour" in verse 35. Nevertheless (R. V., "howbeit") not what I will, etc.—But for these words of perfect submission this paroxysm of prayer and suffering might have ended very differently. In our intensest desires and petitions there should be that reverence and trust in our Father which will enable us to close every prayer with, "Thy will be done."

There was an element in that conflict which we can never fully appreciate. To Christ "death as the punishment of sin bore a dark and dreadful meaning, inconceivable by any of us, whose inner will is tainted by the love of sin" (Abbott).—Dean Alford remarks that nothing could prove more decisively the insignificance of the letter in comparison with the spirit than the fact that the three Evangelists vary in the actual expression of this prayer. God answered the prayer by giving Him strength to drink it. The removal of the suffering was not "possible." The sorrows were necessary, not for Him, but for us (Schaff).

37. Findeth them sleeping.—Luke, "the physician," notices in his narrative that they slept because of their sorrow. Physiologists mention slumber as one of the results of profound emotion, such as fear, grief, sympathy. Whedon comments thus: "It seems as if the air of that night were dense with fearful supernatural influences weighing them down with stupor. It was as though a deadly vapor from the bottomless pit steeped their spirits." Simon, sleepest thou?—thou, who didst promise so much, and didst know how keenly I was suffering? Watch one hour?—language of disappointment, perhaps of displeasure. Incidentally the question shows how long the agony of prayer thus far had lasted.

Be sure it is something more than surface feeling, something more than impulse; it is good, honest, sober, considerate, patient principle, stayed up by prayer, that alone can remain awake and outwatch the stars, and wait through the darkness and conquer temptation, and do it all for the honor of the suffering, bleeding Master. It is only this that proves that we are truly Christians, or that Christ is ours (Bishop Huntington).—It is almost the only personal request He is ever recorded to have made. It was but "a cup of cold water" He craved, but it was denied Him (G. F. Macleay).

38. Watch and pray.—This double precept fits the case of every disciple in every age. Unceasing vigilance should never be divorced from unceasing prayer. "Look ahead for danger, aloft for succor." Lest ye enter (R. V., "that ye enter not") into temptation.—It is idle to pray, "Lead us not into temptation," and yet, through lack of watchfulness, expose ourselves to spiritual assaults. We must keep out of temptation, out of the reach of sin, as far as possible. The spirit truly is ready (R. V., "indeed is willing"), but the flesh is weak.—These words were uttered, "not to palliate their

failure, but rather to point out the peril of it" (Farrar). Others understand these words as spoken in extenuation of their weakness. "Flesh" here refers not to the depraved nature, but simply to the body.

In both Christ and the disciples there is a willing spirit; in both, weakness of the flesh; but in Christ the spirit conquers the flesh, and He is a victor; in the disciples the flesh conquers the spirit, and they are defeated (Abbott).

39, 40. Again he went away and prayed.—In this second petition, as we learn from Matthew, submission to the Father's will became more prominent; and the prayer, according to Luke's account, was more earnest, and accompanied by the bloody sweat. So intense was the agony of struggle "between shuddering nature and indomitable will, that the sweat oozed out from every pore in thick drops of blood" (J. F. and B.). The angel that appeared in order to strengthen Him (Luke 22: 44) is put by Alford after the first season of prayer. Spake the same words.—"There is a repetition in prayer which indicates, not formalism, but intensity of feeling" (Plumptre). Found them asleep.—Their drowsiness was unconquerable. Neither wist they what to answer him.—"They had no excuse which they could honestly plead" (Morison).

Now, however, not that the cup might pass from Him, but that He might be able to fulfil the divine will in completing His sacrifice (Matt. 26: 42). The continuance of the trial He accepts as God's answer to the petition, "Let this cup pass from me;" He now asks only, "Thy will be done" (Matt. 26: 43). The wish to be relieved from the passion is subdued: the will to fulfil the Father's will is supreme (Abbott).

41. Cometh the third time—"after a third retirement for a solitary endurance of His overwhelming agony" (Morison); "but now with a deeper calm, and a brighter serenity of triumphant endurance, He had found all that He needed" (Farrar); "once ended, the struggle was never renewed. In all the terrible scenes which ensued He never wavered, hesitated, faltered, or showed signs of fear. At the last He not only endured the cross, but despised the shame" (Abbott). Sleep on now—so far as any comfort or aid you can render Me will avail. I have no longer need of your watchfulness while I pray. The hour is come—the hour of betrayal; the hour of My surrender to the power of darkness (Luke 22: 53). Betrayed into the hands of sinners—as He had predicted. Even now while He spoke He saw the torches and heard the steps of His approaching pursuers.

The precious opportunity was lost forever. Sympathy, vigilance, the hope for these was past. The priests had succeeded in their surprise, and Judas had welled them through the dark with unerring accuracy, to the very spot where his Master knelt; and they were seen quite close: the dark figures shown in relief against the glare of the red torchlight, and every now and then the gleam glittering from the bared steel and the Roman armor. It was all over; they might sleep as they liked; their sleeping would do no injury now; their watching could do no good. And therefore, partly in bitterness, partly in reproach, partly in a kind of earnest irony, partly in sad earnest, our Master said to His disciples: Sleep on now; there is no use in watching now; take your rest—forever, if you will; for all that watching might have done is lost (Robertson).

42. Rise up, let us go—in R. V., "Arise, let us be going." He bids them rouse themselves, and leave the shade of the trees, and go with Him to confront the approaching traitor, who was just at hand.

IV. Inferential.

1. To many, perhaps to most, men, comes at some time a critical, overwhelming hour of unutterable anguish. The causes vary—loss, bereavement, spiritual assault, etc. "Being in an agony," some men resort to drink, some to bitter murmurings, some to suicide.

2. The one effectual relief and antidote is open to all—persevering prayer. If this sufficed for Christ, it will suffice for His followers.

3. "The prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer, and proves that we have not the spirit of true prayer" (Robertson).

4. The lesson also teaches us how ineffectual often is human sympathy in our hour of sorrow. Like our Lord, we must "tread the winepress alone," so far as mortal help can avail. But in our sore trial we have something better than an angel to minister to us. We have a great High Priest who can be touched with the feeling of our infirmities. In our Gethsemanes He will remember His.

5. Precious opportunities are often lost by "weakness of the flesh." Well would it be for us if we could attain to that subjection of the body which our Lord exhibited.

V. Illustrative.

1. That hour in the Garden was a precious opportunity given for laying in spiritual strength. Christ knew it well. He struggled and fought then; therefore, there was no struggling afterward—no trembling in the judgment hall, no shrinking on the cross, but only dignified and calm victory; for He had fought the temptation on His knees beforehand, and conquered all in the Garden. The apostles missed the meaning of that hour; and therefore, when it came to the question of trial, the loudest boaster of them all shrunk from acknowledging whose he was, and the rest played the part of the craven and the renegade. And if the reason of this be asked, it is simply this: They went to trial unprepared; they had not prayed; and

what is a Christian without prayer but Samson without his talisman of hair? (Robertson.)

2. And whence came all this agonized falling of heart, this fearful amazement, this horror of great darkness, this passion which almost brought Him down to the grave before a single pang had been inflicted upon Him, which forced from Him the rare and intense phenomenon of a blood-stained sweat, which almost prostrated body and soul and spirit with one final blow? Was it merely the dread of death? . . . It was no such vulgar fear which forced from the Saviour that sweat of blood. It was something far deadlier than death. It was the burden and the mystery of the world's sin which lay heavy upon His heart; it was the tasting, in the divine humanity of a sinless life, the bitter cup which sin had poisoned; it was the bowing of Godhead to endure a stroke to which man's apostasy had lent such frightful possibilities. It was the sense, too, of how virulent, how frightful, must have been the force of evil in the universe of God which could render necessary so infinite a sacrifice. It was the endurance, by the perfectly guiltless, of the worst malice which human hatred could devise. It was to experience in the bosom of perfect innocence and perfect love, all that was detestable in human ingratitude, all that was pestilent in human hypocrisy, all that was cruel in human rage (Farrar).

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SINGAPORE LETTER.

Rev. F. H. Morgan.

(Extracts from a private letter.)

WE have been nearly a week in our new home, but have had so much to do and so that we have had hardly time to write letters.

Our passage out from England was, on the whole, very pleasant, though Mrs. Morgan and the children suffered some from seasickness, especially through the Bay of Biscay. We had no extremely hot weather, being delightfully cool all the way; even the dreaded Canal and Red Sea were not at all uncomfortable. Our experience is somewhat exceptional, I think, for it is generally very hot.

At Colombo we struck a torrid wave, but after leaving there, we were again comfortable, and have not felt the heat since. Of course it is not wintry at all, but it is much like our August weather.

When we arrived in Singapore we found a large company of missionaries at the wharf to meet us. Conference was yet in session, the Bishop having prolonged his stay that we might be there for the later sessions. We were heartily welcomed, and taken to the home of Bro. Keiso, where we have been entertained while looking for a parsonage.

Before leaving, the Bishop purchased a splendid property adjoining our Deaconess Home, where the Malay Orphanage and Girls' School can be located; and on the same property, on the brow of a hill overlooking the harbor, with a beautiful prospect, is a "bungalow" designed for a parsonage. We are unable to obtain possession, however, until the tenants have been removed.

Our first impressions of Singapore are favorable. We were greeted kindly and made to feel at home. It is a beautiful spot, and though the past week has been exceptionally dry and hot — the thermometer ranging from 150 to 160 degrees in the sun — we have not felt it much. When we go out we wear our "topis," which protect us from the sun. Everybody dresses in white, and everybody rides, either in "rickshaws" or "gharries," which are very comfortable. The rickshaw, as you know, is drawn by a coolie. Some people have their own European carriages. We shall have one when we get settled, furnished and sustained by our chaplaincy grant, for you know I am "Chaplain in Her Majesty's Service." We have a magnificent property in Singapore, on Mount Sophia, one of the most desirable sites in the city. Our Deaconess Home is a beautiful place, while the others are also finely located and desirable residences. Our Anglo-Chinese School is a most unique institution; there is none other like it in all the world. I had the privilege of speaking to the boys one day, and it was indeed an inspiration to look into those five hundred faces — Chinese, Malay, Tamil, Kling, Eurasian and European — all receiving a thorough English education and religious training. This school has been highly complimented by the government inspector, who ranks it among the first in the colony. It took the Queen's Scholarship last year, which gives the fortunate boy £200 a year and passage and outfit for further education in England.

Mr. Munson's Malay school is also accomplishing much good, while the deaconesses are doing blessed work in their special field. New doors are constantly opening, and a great future is before this mission. Of course I have only touched the outer edge of the work as yet, but I can see something of the vastness of the work — its needs, its demands upon us, and its possibilities. The lot of these poor people is a wretched one, and it makes one's heart ache to witness their poverty and degradation.

I have had only one HERALD since leaving. Expect some on the incoming mail. We look eagerly for the mails. We are glad we are here, though we miss our friends at home; but the Friend is with us, and we are happy.

Singapore, Feb. 5, 1895.

A SUNDAY IN BROOKLINE.

I HAVE been spending some weeks in the vicinity of Boston. Easter Sunday was passed with friends in Brookline; and, as I am a member of the Methodist Church, I found my way to the Methodist service, held in the lower Town Hall. The society has a small meeting-house in the village, but the congregation has outgrown its early home. The Town Hall is one of the most imposing and elegant buildings of the kind in the commonwealth. The small hall is a spacious room, capable of seating a large congregation.

The morning was moist and rainy; few people seemed to be stirring on the streets; and I was surprised to find the hall well filled with devout worshippers. The services were all simple, but attractive for that very simplicity. The singing was, of course, of Easter solos and hymns, all well executed. There was a single bank of flowers, tastefully arranged, with a mingling of small and great, and the red of the cross crowned by the lily, emblem of purity and peace. True Easter is often violated, in Easter services, by the marring of ornamentation. The single bank, arranged by genuine taste, is more impressive than a great abundance of flowers. Vulgar taste attempts to conceal its coarseness under the mass. A woman emphasizes her rustic taste by massing her jewelry, making up, as it were, the lack of high quality by superabundant quantity.

The preacher, Rev. William I. Haven, son of the late Bishop Gilbert Haven, gave an appro-

priate reading out of the 20th of St. John's Gospel, taking for his text the last verse: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." The discourse was simple, suggestive and inspiring. The audience listened with marked attention to the gracious words of the preacher, evidently feeling from beginning to end that it was good to be there. The preacher is not an orator, but, like his eminent father, a delightful talker. His words are gentle and gracious, conveying the truths suitable for the hour.

The sermon was, of course, an Easter discourse. He said: These words suggest some of the most important truths and hopes of the Gospel of Jesus Christ. Among other things they suggest the truth of our Lord's divinity, the truth that His kingdom, or church, is founded upon the immovable rock, and the truth that the living Christ abides in His church. The words also reveal the hopes of a glorious immortality and the perfection of redeemed humanity in that future state. These points were all neatly touched and developed in order. The man who can die and rise again evinces by that very fact His superhuman quality. The fact of the resurrection conceded, men must yield to the conclusion that He is divine. The divine Christ establishes a divine kingdom against which the gates of hell cannot prevail. The church, unlike human organizations, is divine and destined to progress until the world is conquered. The founders of other religions are dead; the Founder of Christianity is alive; He came from the tomb to die no more. The hopes inspired by the Gospel of the resurrection are most precious and assuring. Though the good man die, he shall live again in the great hereafter and be lifted from the infirmities which have compassed him in this life.

In connection with the Easter service the preacher congratulated the people on their financial closing out of the last year, and had papers circulated to meet the current expenses of the new year. Unlike some preachers, he seems to have learned the art of making the finances a means of grace. Without many words, he is at once frank and tactful. He seems to know men and how to lead them.

The society has a magnificent church edifice in process of erection. When the preacher came to his charge a year ago he found the work at a standstill and many of the members discouraged and hopeless of its completion. Amid these disheartening conditions he exhibited splendid courage and large capacity. Looking the difficulty squarely in the face, he found that \$30,000 more would be required to complete the edifice to the tower. Impossible as it seemed to raise such a sum after the society had lifted to the utmost, he has raised by personal effort the whole amount, and the work is now to go on to completion. His work has all been done quietly, and has proved a wonderful inspiration to the whole society. Everybody seems to feel well and to be confident of entering the new church in the autumn. I reckon this one of the most notable achievements I have observed about Boston, and made by a man who blows no trumpets before him and puts out no signals of either distress or victory, but, like a faithful Methodist preacher, accepts without question the work assigned, and devotes to it his very best efforts. He is in this respect a model preacher.

At the close of the service, the people remained to join in a general greeting and handshaking, which was about as much a means of grace as anything that had gone before. It was a service of fellowship in which all seemed to join, as on a common platform and in a close brotherhood. A stranger, even, in such a company is constrained to feel at home, and to join in the expressions of good-will. My Sunday in Brookline was, on the whole, a very enjoyable one.

ITINERANT.

Bucksport Seminary Reunion.

THE large banquet hall of the Parker House was taxed, Friday evening, April 12, to its utmost capacity to accommodate the former students of Bucksport Seminary and their friends, who were present at the first annual banquet and reunion of the Bucksport Seminary Association. Hon. Thomas Sherman, ex-consul to Liverpool, presided. Principal A. F. Chase, Ph.D., and his wife were the special guests of the occasion. A permanent organization was formed, with the following named officers: President, Thomas H. Sherman; vice-presidents, Edwin Ginn, Rev. G. A. Crawford, Mrs. F. L. Temple, Rev. M. W. Prince, W. G. Sargent; recording secretary, Miss M. H. Hodgdon; corresponding secretary, W. M. Crawford; treasurer, Mrs. D. H. Tribou; executive committee, M. C. Beale, W. D. Buck, D. H. Tribou, Mrs. A. A. Wales, Mrs. E. R. Eager. After-dinner speeches were made by the following: Dr. A. F. Chase, Mr. J. E. Burke, Miss Grace M. Libby, Mr. W. D. Buck, Mr. F. L. Temple, Dr. G. A. Crawford, Dr. G. F. Eames, Rev. M. C. Beale, Chaplain D. H. Tribou, and others. Letters of regret were read from Hon. Henry Lord, of Bangor, Dr. M. W. Prince, of Bristol, Conn., Mr. W. F. Black, of Minneapolis, Mr. Willabe Haskell, of Yale College, Mr. Hoyt Conary, of Waltham. Nearly 125 were present, and the reunion was one of the most enthusiastic and successful of its class yet held in Boston. An orchestra, provided by the generosity of Mr. Walter D. Buck, furnished appropriate music. Eighty-eight joined the organization. Among those who were present were the following: Hon. and Mrs. Thos. H. Sherman, Mr. John Carleton, Mr. Wm. M. Crawford, J. P. Erskine, Mrs. W. S.

Farrar, Mrs. Fred Baker, Miss Grace M. Libby, Seth H. Smith, Miss Grace Lamb, Chaplain and Mrs. D. H. Tribou, Wm. B. Ford, Chas. H. Welch, Miss Isabel C. Hatheway, Mrs. B. Read Wales, Miss Edith S. Genn, Z. W. Atwood, Mrs. Thomas C. Page, A. B. Davis, Mrs. Mary P. Canterbury, LaSalle E. Partridge, Miss Georgia H. Bucknam, Miss Eva F. Pike, Miss S. S. Parker, Miss Grace M. Stilson, Miss Elizabeth Nash, Falker L. Temple, Joseph B. Donnell, Mrs. Jennie Snow Donnell, Miss Louise Snow, Miss Maud H. Hodgdon, Miss Anna L. Hodgdon, Wm. Geo. Sargent, Walter D. Buck, Bela R. Reynolds, Miss Mary A. McKay, Rev. and Mrs. Geo. A. Crawford, George W. Winslow, Rev. W. C. Haskell, Miss Annie C. Beale, Mrs. Georgie Harriman Sumnaby, Geo. H. Grant, Prof. and Mrs. Chase, Miss Elizabeth Snowman, Chas. F. Brown, Dr. Eli A. Chase, Gay C. Emerson, Capt. Hardy L. Stinson, J. G. Wood, Dr. and Mrs. Samuel H. Calderwood, Charles M. Shute, Mrs. Althea L. Swan, Mr. and Mrs. Melville E. Grey, Mrs. Henry R. White, Miss Emilie C. Grey, G. P. Cleaves, Elizabeth W. Cleaves, Vida K. Cleaves, Leslie K. Storrs, Miss Flora B. Wood, Mrs. Georgia Davidson Spaulding, F. E. Guptill, Mr. and Mrs. Fred A. Saunders, M. C. Beale, Dr. G. F. Eames, Oscar Storer, Miss Phoebe Hooper, Miss R. B. Trott, Mrs. Frank M. Jordan, Frank H. Beale, Cecil E. Hurd, Theodore C. Wiley, Miss C. E. Wiley, Rev. and Mrs. E. H. Hadlock, Rev. Vinal E. Hills, Mrs. Edward R. Eager, Mrs. J. S. Brown, E. J. Torrey, Miss Edith Burnham, Miss Lina Taylor, Miss Marion Stover, Miss Olive Chadwick, E. W. Brown, Mrs. A. C. Hibbard, J. E. Burke, Miss Evelyn Buck, Rev. A. J. Haynes, Mrs. Laura E. Ransom, Dr. H. E. Abbott, Miss Lillias Griffin, Miss Marietta Pendleton, Frank G. Hays, Mr. and Mrs. Wm. W. Oakes, Miss Carrie M. Crockett, Miss Alice Davis, James A. Leach.

W. M. CRAWFORD, Cor. Sec.

Dr. Mudge's New Book.

REV. D. C. KNOWLES, D. D., of Tilton, N. H., writes:—

"It was in the fall of 1895, in the dining-room of Pennington Seminary, at the conclusion of our breakfast, that Dr. James Mudge remarked to me: 'I have had some religious experiences lately that have led me seriously to question our standard theories of holiness.' A conversation followed, in which he outlined the central positions of the book he has just published, entitled, 'Growth in Holiness.' I have just finished a first reading of this book, and can truly say that I regard its publication as an epoch in Methodism. I heartily agree with Dr. Mudge that the Methodist literature on holiness is a 'monumental muddle.' We have never yet had a clear, Scriptural theory of this doctrine which could be harmonized with the latest developments of psychology. We have had much of truth mixed with an abundance of ill-defined words, which has left thoughtful minds in a maze.

"There are some points in this work which a hasty reading leads me to question somewhat — points in which I may fully concur on a second reading; but the book as a whole commands my ready endorsement. The human soul has been a 'dark continent' to many of our standard writers on holiness, and they are not to be too hastily condemned for having blundered in attempting to solve the mysteries of our higher experiences. John Wesley was a Stanley in his explorations in this unknown realm, and if he mistook some of the highways of the Spirit, he deserves all the praise we can give him for what he did do. But we do need a theory of holiness consistent with the latest developments of the science of the human soul, and we believe that Dr. Mudge has developed such a theory. Having been with him when the theory was born, I desire to congratulate him and the church on having brought it through thirty years of experience and reflection to such a splendid completion."

A Good Work at Meridian St. Bethel.

THE Epworth Leaguers of Meridian St. Bethel are doing a grand work with their mission boat "Dante." Six consecrated young men every Sunday forenoon visit all the ships in the harbor, and distribute among the sailors religious papers, periodicals, tracts and Bibles, leaving with each a kindly word of Christian greeting and an invitation to a gospel service. Last year they visited 1,117 vessels, representing 7,287 men. There were circulated among the sailors 9,480 religious papers, 250 books and pamphlets, 150 Bibles and Testaments, and 5,000 church and Bible cards.

Another band is about being organized to visit the wharves, and do a similar work among the vessels that are tied up. Also a system of loan-libraries for the smaller vessels leaving port is contemplated. All this work means increasing needs. It means hard, practical work for our "brothers on the sea." But these devoted young men are willing to do the work, if our friends will furnish the papers and periodicals and books necessary.

Will the readers of ZION'S HERALD take this work on their hearts, and lay by papers and magazines, and when you have a reasonably sized bundle send it on for this good work? Also, if you have any books suitable for a ship's library, such as sailors will read on ship-board, put them in, and you may be sure that such "bread cast upon the waters" will do good.

Furthermore, it costs money to carry on all this work. It is purely unselfish missionary work for love of God and these men of the sea.

Will those who have so kindly helped carry it forward in the past, and any others who will, send donations of money to be used solely for the necessary expenses of this mission work?

Old Meridian St. Church is doing a grand work among the families of East Boston; all her services are largely attended and grandly supported; but this peculiar mission work belongs equally to all disciples of our Lord. Will all such kindly join with us in doing this good work? Send on your books, magazines and papers, that there may be no lack of material. Send books and papers (express paid if you will) to the Meridian St. Bethel, East Boston, Mass. Send your dollars to the pastor, Rev. L. W. Staples, 44 Saratoga St., East Boston, and he will send you a receipt therefor. Then earnestly pray for the good work that thus you help to carry forward.

L. W. STAPLES.



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Coughs and colds are usually the result of exposure or neglect, and if not properly treated their natural tendencies are pneumonia or consumption. More lives are sacrificed by the neglect of "slight coughs" than can be estimated. Keep the Pincella Balsam on hand for use when occasion arises.

Price of Pincella Balsam, 50c. per bottle; Cream Balsam, 75c. ELY BROS., 48 Warren St., N. Y.

The Conferences.

N. E. Southern Conference.

New Bedford District.

Presiding Elders.—The retiring presiding elder, Rev. Walter E. E. leaves this district accompanied by the esteem and kindest feelings of the brethren. He is a superior pastor and an excellent preacher, and of genial and courteous manner. The charge to which he is now appointed is to be congratulated. Our new presiding elder, Rev. T. J. Everett, will receive the cordial support of the ministers and churches on this district, and will undoubtedly prove the right man in the providence of God to enter upon this responsible work. We all hope this may be "a year of large and genuine success on New Bedford District." Mr. Everett expects, after April 26, to reside in New Bedford, at 27 Lincoln St. Until April 26 he should be addressed at No. 8 Brewster St., Plymouth.

Middleboro.—The Middleboro people gave Rev. W. F. Davis a splendid reception on the evening of April 12. About 250 friends filled the elegantly decorated vestries. Mr. Wm. M. Haskins made the first address of the evening, in which he gave Mr. Davis a royal welcome back to the charge where he has been so successful the past three years. Mr. Davis responded in fitting words. Other addresses of appreciation and welcome were given by Rev. H. G. Woodbridge, Rev. M. P. Johnson, Hon. M. H. Cushing, and Rev. Mr. Eaton. A very pleasant literary and musical program was rendered, in which Mr. Edward G. Perkins and Mrs. Eben A. Richmond took part. Refreshments were served, and after a happy social time the company dispersed, feeling that it is a wise thing to keep a successful pastor more than three years.

Taunton, First Church.—A handsome new carpet has just been laid in the vestries. Rev. G. W. King, the very successful pastor of this strong church, enters upon his fourth year with promise of another successful year.

Grace Church.—Rev. Edgar F. Clark is enjoying the prospect of a fourth year with this united and hearty people. Large congregations have attended upon his ministry. The financial condition is excellent.

Tremont St.—Rev. S. T. Patterson, a supernumerary preacher, is to reside in and supply this charge. The arrangement is very satisfactory to the people, and they hope for large rains through the excellent service which Mr. Patterson can thus render. He is very popular.

Central Church.—The official board of this church recently took action by which the financial matters have been put upon a very business-like basis, and the current expenses will be almost, if not quite, provided for at the beginning of the year. Mr. A. S. Rounds makes an ideal treasurer. The Sunday-school department, under the superintendency of Mr. Walter L. Park, shows a high degree of efficiency and an increasing average attendance. The Easter missionary concert was quite successful. A good collection was taken. Rev. C. A. Stenhouse, the pastor, is very happy with this people.

Summerfield Church, Fall River.—Rev. Edwin F. Jones, who returns to this church for a second year, was given a reception in the auditorium of the church by his parishioners, Wednesday evening, April 17. Connellman Hargrave was in charge. There were solos and quartets, assisted by the choir, under the direction of Israel S. Simmons, leader; readings by Miss Grace Arnsen, elocutionist; and addresses by the new presiding elder, Rev. T. J. Everett, Rev. W. A. Ridgeway, and Mayor Greene. During the evening Mayor Greene, in behalf of the members of the church, presented Mr. Jones with a large and beautifully framed photograph of the officials of the church, to which the pastor responded. The gathering then adjourned to the Sunday-school room, where refreshments were served and a pleasant social time enjoyed. Among those present besides the mayor and some of whom spoke, were Revs. A. J. Coultas, W. A. Luce, Wm. D. Woodward, R. M. Wilkins, and their wives.

Easter.—The great storm that prevailed throughout New England on Easter is the first stormy Easter for many years. Rev. J. C. Gowan, now in California, but formerly of this Conference, remarked to the writer in April, 1884, the day before Easter: "It will be clear tomorrow; it never rains on Easter." He said that a certain man had called his attention to the fact some years before that it never stormed on Easter, and Mr. Gowan desired the writer to note the fact in future. Therefore the writer has observed carefully, and no storm has come within the range of his horizon on Easter for the eleven years past until April 14, 1895. That one rainstorm, however, is a stubborn fact, and seems to destroy a theory. Mr. Gowan will please rise and explain.

Maine Conference.

Portland District.

Chestnut St., Portland.—Sunday, April 7, was an eventful day in the history of this time honored church; for, notwithstanding the many scenes of intense interest enacted within the sacred walls both of the former and the latter houses of worship, they were all surpassed by that of the above date, when more than 100 were received on probation, 55 were baptized, and more than 400 partook of the sacrament of the Lord's Supper. The most of those admitted on probation were converted during the revival meetings held in this city under the direction of Rev. B. Fay Mills, during the progress of which at least five hundred persons professed saving faith in the Lord Jesus Christ. The ceremony of receiving them was very impressive, under the direction of the pastor, Rev. Matt. S. Hughes. Probably never in the hundred years since Philip Wager was sent to Portland circuit have any of our Methodist churches received so large an accession, even in proportion to their membership, as on the occasion referred to. The other churches of our denomination are also sharing quite largely in the results of the revival. The influence of the mother church has been greatly increased during the pastorate of Mr. Hughes; and as he goes to another field of labor, the love and esteem of the

church he has served, as well as of the community generally, will go with him. His last public service as pastor will be in City Hall, Sunday afternoon, May 5. His successor may expect the same hearty co-operation of the church that has been accorded to him.

B.

Lewiston District.

Bridgton and Denmark have had a year of marked success under the leadership of Rev. W. P. Merrill. The sum of \$1,100 has been paid on the house purchased last year for a parsonage. The pastor's salary has been advanced to \$800—an increase of \$200. New horse-sheds have been erected at Denmark, and the church edifice has been newly painted. Epworth League workers from Bridgton hold meetings at Sandy Creek Sunday afternoons with good results.

East Poland and Minot.—Two persons have recently been converted. Mrs. Purinton, the pastor's wife, has charge of the Junior League which, though small in numbers, is doing excellent work.

Lisbon and Lisbon Falls.—Revival interests remain good at Lisbon Falls, with frequent conversions. Forty-three have been received on probation, and 19 into full membership. All claims and apportionments will be met. At the quarterly conference, held March 23, Emmanuel Taylor was licensed to preach.

Bath, Beacon St.—March saw the largest attendance at church and Sunday school secured for months. Rev. M. C. Pendexter, the pastor, rejoices in improved health and in the continued prosperity of the work.

Bath, Wesley Church, rejoices in a continued revival spirit. The pastor, Rev. S. T. Westhafer, is giving a series of brief sermons Sunday evenings. Conversion are frequent and every department of church work is well cared for.

At North Portland, April 7, two young men and three young ladies, part of the fruit of recent extra meetings, were baptized. There are others to follow.

Mechanic Falls.—There is no improvement in the health of Mrs. G. C. Andrews. In the judgment of her physician her reason is permanently impaired and little hope of recovery is entertained. Though pressed by this great affliction and far from well himself, Mr. Andrews hopes to be able to preach each Sabbath until Conference convenes.

Auburn.—Since Jan. 1, 20 persons have been received on probation, 15 have joined in full from probation, and 25 by letter. In the interests of good congregational singing a Choral Union of 125 members has been organized. Mr. Smith of the male quartet is the efficient conductor. Pastor Bickpole has become editor also; 2,000 copies of the next issue of his *Church News* will be published, a large portion of which will be used for gratuitous distribution at the sessions of the Maine and East Maine Conferences. This issue will contain an extended plan for a graded Sunday-school, of which plan Rev. S. T. Westhafer is the compiler, and the excellent Sunday-school of Wesley Church, Bath, the exponent. For the large measure of prosperity attending their work in the last ten years, the High Street Church of Auburn propose to show forth their gratitude by inviting the Conference of 1896 to their homes and sanctuary.

JUNIOR.

New England Conference.

Boston Preachers' Meeting.—The meeting was addressed by Rev. Dr. J. W. Hamilton upon "The War Generation Incapable of Settling the Relations Between the Races," and by Rev. Dr. J. C. Hartzell upon the work of the schools of the Freedmen's Aid and Southern Education Society, as shown by the map recently published in these columns. At the close of the meeting the following officers were elected: Rev. C. L. Goodell, president; Rev. W. J. Heath, vice-president; Rev. C. W. Wilder, secretary and treasurer. The meeting next week will be addressed by Prof. G. K. Morris, of the School of Theology.

Boston South District.

Bromfield St.—The parishioners of Dr. L. B. Bates gave him and his wife a most cordial reception on Thursday evening, April 19. The vestry was arranged as a parlor. The pastor and wife were presented with flowers. Dr. J. H. Mansfield and Rev. J. D. Pickles spoke briefly, and Dr. Bates responded. The Friendly Society, under whose auspices the reception was given, served the company with refreshments.

Boston, First Church.—One of the pleasantest and most largely attended of the many enjoyable social gatherings for which this church is noted took place on Thursday evening, April 18, the occasion being a reception to the pastor, Rev. C. L. Goodell, at the opening of his second year with this people. Capt. G. S. Darnell presided and happily introduced the speakers. Rev. J. D. Pickles, of Tremont St. Church, Rev. Dr. Brodbeck, of Trinity Church, Charlestown, and Rev. Dr. J. H. Mansfield gave short congratulatory addresses. Rev. Dr. Charles Parkhurst, being unexpectedly detained, sent a letter in which occurred these appreciative words: "Your success in the New England Conference has been extraordinary, but is fully merited. You have earned it by faithful and wise effort to serve at your best the church to which you were appointed. So absorbed have you been in doing 'this one thing,' that you have had no thought of Conference honors nor 'ecclesiastical futures.' You have done the full work of the minister—first, in the pulpit, in preaching an applied Gospel with simplicity and power without sensationalism or other reproach, and then in shepherding your flock with tender and comprehensive concern. You give strength and prestige to our common Methodism in this city." Greetings were extended in behalf of the trustees by Hon. E. H. Dunn; the stewards were represented by Everett O. Fisk, the Sunday-school by A. Chalmers, and the Epworth League by Miss M. A. Nichols. One of the prettiest features of the evening was the presentation to the pastor of a bouquet of roses in behalf of the Ladies' Society by a little girl who charmingly recited some verses written especially for the occasion. Choice musical selections gave variety to the exercises, and a social hour, with refreshments, followed the speaking.

People's Temple, Boston.—The spacious and newly-ornamented chapel of People's Temple and the adjoining rooms were filled to overflowing last Wednesday evening, the occasion being a reception to Rev. Dr. James Boyd Brady, who has just entered upon the second year of his prosperous pastorate. The exercises were opened with prayer by the assistant pastor. A fine musical program, under the direction of Prof. O. L. Carter, and in which Miss Marion Luce, the Temple's favorite soloist, took a prominent part, interspersed and enlivened the proceedings. George Frederic Washburn, Esq., president of

the board of trustees, introduced Dr. Brady in a felicitous speech, in which he referred to the marvelous growth of the church since Dr. Brady had become the pastor. He said the church never was in so good a spiritual and financial condition as now, and the outlook for continued growth and efficiency never was brighter. Dr. Brady very modestly disclaimed all credit for the present prosperity, accrediting it to the active and intelligent membership, under the blessing of Almighty God, which with the utmost harmony had co-operated with him along the various aggressive church lines. He furthermore said that as the capacious Temple at the present time is unable to accommodate the vast throngs which make this their church home, especially on Sunday evenings, he hoped to see the day, in the very near future, when a much larger and more modern edifice would supplant the present structure, and People's Temple become the leading Methodist church of the world.

Highland Church.—Rev. John Galbraith and wife were given a glad welcome at the church on Wednesday evening, April 17. The superintendent of the Sunday-school, Mr. Jordan, gave the word of welcome, to which Pastor Galbraith responded. Revs. J. H. Mansfield, L. B. Bates and E. M. Taylor, and Mr. E. O. Fisk spoke in happy vein and congratulated pastor and people as they begin the fifth year of work together. Refreshments were served after the speeches were over.

Boston, Egleston Square.—The Ladies' Society and Epworth League gave a delightful reception to the pastor, Rev. J. B. Cushing, and his family, on their return for the third year. Mrs. E. R. Pritchard and Wm. F. Moores, the presidents, acted as hostess and host. Fine music was rendered by the Epworth orchestra, Miss Maxim, director. The vestry was transformed into a bower of beauty by bunting, flags and flowers, and refreshments were served. Rev. E. M. Taylor, Rev. James Yeames, and Rev. A. W. L. Nelson made excellent speeches filled with wit and wisdom. The Jamaica Plain News of last week brought out an excellent cut of Mr. Cushing, in connection with an account of his reception by the church.

Hyde Park.—During the past week Rev. W. J. Heath, the retiring pastor, and his family have been the recipients of many and substantial expressions of affection from their many friends in Hyde Park. Mr. and Mrs. Heath each received from their friends a handsome gift of money and the children valuable presents.

Boston North District.

Trinity Church, Charlestown.—The members of this church and friends tendered a reception to Dr. W. N. Brodbeck and family last Wednesday evening, which was largely attended and most enjoyable. The vestry was tastefully decorated and refreshments were served. Major W. H. Oakes had charge of the exercises, and introduced Mr. George W. Smith, who on behalf of the church happily welcomed the pastor back for another year. Rev. C. L. Goodell, of Temple St., followed, after which Dr. Brodbeck responded for himself and family. He felt very grateful for the loyal support accorded him, and predicted a prosperous year's work. Rev. J. W. Higgins, pastor of Monument Square Church, spoke a few words of fellowship, and the large audience took the pastor by the hand and offered their congratulations. The church is in an excellent condition, all lines having made marked advances during the past year.

Epworth Church, Cambridge.—Rev. Dr. C. F. Rice was given a hearty reception by his church last week, with collation and interesting addresses.

Trinity Church, Cambridge.—This church attested its gratification over the return of Rev. C. E. Spaulding by giving him a most cordial reception.

South Framingham.—The church at this place is greatly afflicted in the death of Mr. I. K. Kenaston, late president of the board of trustees.

Concord.—A reception was tendered Rev. J. F. Sanderson, when he was presented with a purse of money.

Hudson.—Rev. G. H. Perkins and wife received a most general and hearty reception. They are very popular, not only in the church, but throughout the community.

Winchester.—Mr. E. S. Barker opened his fine and spacious residence to extend a reception to Rev. C. E. Holmes and wife, and an elegant collation was served. Rev. Dr. G. F. Eaton, the presiding elder, and Mrs. Eaton were present.

Central Church, Lowell.—Notwithstanding the deep regrets of this church at parting with their old pastor, Rev. Hugh Montgomery, they have hearts none the less full of cheerful welcome for the new one, Rev. C. M. Hall. A reception, under the auspices of the Ladies' Society, was given to Mr. Hall and his family on the evening of April 17, at the residence of Mr. Geo. E. Baker. Mr. Montgomery is slowly recovering his health, rides out a little each pleasant day, and is already looking

(Continued on Page 14.)

So say all.—That Minard's Liniment is the standard treatment of the day, as it does just what it is represented to do: cures and gives relief after all other remedies have failed.



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I in 100.

There are really four things needed in every hall—a mirror, a series of hooks for garments, a settle, and a rack for canes, umbrellas, etc.

Taking these four necessities as a basis, we have prepared over a hundred different combinations and changes. Of composite Hall Stands, like that represented in the engraving, we have the largest assortment in this country.

The model here shown is very effective. The pillars and columns are carved upon the frame. The seat is deep, and with such broad arm rests an unusual degree of comfort is attained.

The design provides for a large beveled French plate mirror. There is a roomy chest for a robe, overshoes, etc. The umbrella stand is of polished brass with rustless base. The combination hooks are the latest pattern of the present year.

Remember that this is but one of over 100 styles.

PAINE FURNITURE CO.
48 CANAL ST., - - BOSTON.



Church Register.

HERALD CALENDAR.
Maine Chautauqua Union Assembly, at
Fryeburg, July 23-28.

CONFERENCE. PLACE. TIME. SERMON.
Maine, Saco, Me., May 2, Bowman.
East Maine, Bucksport, Me., May 2, Bowman.

THE VERMONT CONFERENCE EPWORTH LEAGUE
will hold its annual convention in the M. E. Church, St.
Albans, June 4 and 5. V. A. IRISH, Sec.

EAST MAINE CONFERENCE.—The class in the
studies of the third year will meet the committee in the
vestry of the church at Bucksport at 9.30 a. m., Tuesday,
May 7. J. F. HALEY.

MAINE CONFERENCE.—Preachers' Aid Society will
hold its annual meeting at Saco, Thursday, May 2, at 4
p. m. W. H. BARNES, Sec.

EAST MAINE CONFERENCE.—The class of the first
year will meet the committee in the M. E. Church,
Bucksport, Tuesday, May 7, at 10 a. m. C. W. BRADLEY.

EAST MAINE CONFERENCE.—Class for deacon's
orders are requested to meet the committee at the M. E.
Church, Bucksport, Tuesday, May 7, at 2 p. m.
E. H. BOYNTON.

Deaths.

GLASS.—In Cambridge, April 12, at the home of her
daughter, Mrs. Billie, Mrs. Eunice E. Glass, aged 81
years. She was a Christian about seventy years.

POST-OFFICE ADDRESSER.
Rev. C. M. Hall, 34 Seventh St., Lowell, Mass.
Rev. Irad Taggart, Amherst, N. H.

NEW ENGLAND CONFERENCE.—The annual meet-
ing of the Church Aid Society will be held in the Wes-
leyan Building, Boston, on Wednesday, May 1, at 11 a. m.
Churches desiring to ask aid from the Society must be
represented by their pastors and other representatives at
the above time and place. The presiding officers of the
Conference are ex-officio members of the Board of
Managers. GEORGE S. CHADWICK, Sec.

MAINE CONFERENCE.—The Maine Conference an-
niversary of the Epworth League will be held at Saco,
Sunday, May 3. Pentecostal service in M. E. Church at
6 p. m., conducted by Rev. E. S. Stackpole, D. D. Ad-
dress at 7.30 in City Hall, by Rev. Matt. S. Hughes, sub-
ject, "The Ultimate Religion." Seats will be reserved,
and the League will go in a body from the church to
the hall. Neighboring Leagues invited.
ALBERT A. LEWIS, President.

MAINE CONFERENCE.—The brethren who have re-
ceived circulars from me covering a postal directed,
will have the goodness to sign their name to the postal
and mail it IMMEDIATELY. D. S. RANDALL.

EAST MAINE CONFERENCE.—TRUSTEES' NOTI-
CE.—The annual meeting of the Trustees of the East
Maine Conference will be held in the vestry of the M. E.
Church, Bucksport, Me., May 8, at 1 o'clock p. m.
G. B. CHADWICK, Sec'y.

TO STUDENTS IN THE PREACHERS' COURSE OF
STUDY IN THE NEW ENGLAND SOUTHERN CON-
FERENCE.—A notice concerning exegetical work.

Students of the First Year may prepare an exegesis
on any of the following passages: Matt. 4:1 to 11; Matt.
5:1 to 38; Matt. 18:1 to 35; Matt. 26:1 to 46; Mark 16:
1 to 31; Luke 1:1 to 11; Luke 7:1 to 35; John 1:1 to 18;
John 3:1 to 18; John 9:1 to 18; John 11:1 to 18.

Students of the Second Year may select from these:
Rom. 8:1 to 38; Rom. 12:1 to 21; Rom. 14:1 to 23; 1 Cor.
13:1 to 13; 1 Cor. 15:1 to 58; 2 Cor. 13:1 to 10; Eph. 3:1 to 19;
Eph. 6:1 to 24; 1 Thess. 4:1 to 10; 1 Thess. 5:1 to 22.

Students of the Third Year from Gen. 3:1 to 21; Gen. 8:
1 to 8; Exodus 20:1 to 17; Leviticus 24:1 to 23; Numbers
6:1 to 27; Numbers 24:1 to 18; Deut. 28:1 to 14.

Students of the Fourth Year from Isaiah 11:1 to 9; Is.
58:1 to 8; Is. 61:1 to 8; Is. 63:1 to 8.

Let the student do thorough work in whichever selection
he may choose for himself. Let him study the
passage, if he can, in the original language. Let him,
also, study all the authorities he can find.

The work of this year should be better than that of
last year.

Horswell (Exegetical Studies in the Gospels and Pauline
Epistles) should be read by students in the First and
Second Years' work, and might be read to profit by
students of the Third and Fourth Years' work. Warren
(Exegetical studies in the Pentateuch and Isaiah)
should be read by students of the Third and Fourth
Years.

Let all the work be strictly exegetical.
Any further information will be furnished by the
Examiner. GEO. W. KING.

Taunton, Mass.

Business Notices.

Before deciding what route you will take to
CHATTANOOGA CONVENTION, write to
Rev. F. B. Graves, 38 Bromfield St., Boston, or
Epworth League Hdq's, Chattanooga, Tenn.

For Over Fifty Years

Mrs. Winkler's SOOTHING SYRUP has been used for
children teething. It soothes the child, softens the
gums, allays all pain, cures wind colic, and is the best
remedy for diarrhoea. Twenty-five cents a bottle.

MAINE CONFERENCE.—The Conference entertain-
ment committee have made bountiful provision for all
ministers and wives who have expressed a desire to
come, but no entertainment has been provided to begin
before Tuesday night or Wednesday morning. Ministers
coming before that time will greatly embarrass the com-
mittee. ALBERT A. LEWIS.

EAST MAINE CONFERENCE.—RAILROAD NOTICE.
—The Maine Central, Bangor & Arctostock, and Canadian
Pacific (from St. Stephen and Arctostock Co. stations)
Railroads will sell Conference tickets to Bucksport and
return for one fare the round trip. The Maine Central
& R. R. will also sell tickets on the E. & L. division to
Rockland and return for one fare. Tickets good to go
May 7 and 8 and to return till May 15. The Bangor &
Bay Harbor (Steamer Sedgwick), Penobscot Bay (Steamer
Viking), the Frontier Steamboat Companies, and the
Steamer Frank Jones will sell Conference tickets to
Bucksport and return for one fare the round trip. Tick-
ets good to go May 8 and 9 and to return till May 16. The
Boston & Bangor Steamship Co. will sell tickets as fol-
lows: Boston to Bucksport and return on May 8 and 9
(parties to apply at treasurer's office in Boston for tick-
ets), \$3.75 each. Good to return until and on May 16.
Tickets can be obtained on Tuesday's and Wednesday's
steamers, May 7 and 8 from the landings named to Buck-
sport and return at the following rates: From Rock-
land, \$1.50; Camden, \$1.50; Belfast, 75 cents; Searsport,
50 cents; Bangor, 75 cents; Winterville, 25 cents. No
boat Wednesday from Bangor and Winterville. See
folders and local papers for time-tables of trains and
boats. I. H. W. WEAVER, Railroad Sec.

QUARTERLY MEETINGS.

BOSTON EAST DISTRICT—FIRST QUARTER.
APRIL.
25, Medford, First Ch. 25, a m., Danvers, Tapley's Pl.
25, Lynn, Trinity. 25, p m., Middleton.
M. Swampscott.

MAY.
1, Marblehead. 25, Lynn, Common St.
1, Malden, Linden. 25, Stoneham.
1, Lynn, St. Luke's. 25, Lynn, Broadway.
1, Medford, First Ch. 25, a m., Boston, Meridian St.
1, Chelsea, Mt. Bellingham. 25, p m., Lynn, Highlands.
15, a m., Beverly. 27, Meridian St., Q. O.
15, p m., Peabody. 27, Wakefield.
30, Ipswich.

JUNE.
1, a m., Salem, Lafayette St. 15, Newburyport, Wash'n St.
1, p m., " Wesley Ch. 15, Reading.
1, Lafayette St., Q. O. 25, Lynn, South St.
1, Wesley Ch., Q. O. 25, a m., Lynn, St. Paul's.
1, Melrose. 25, p m., " Maple St.
1, a m., E. Bos'n, Saratoga St. 25, St. Paul's, Q. O.
1, Saratoga St., Q. O. 25, Gloucester, Prospect St.
1, Bangor, Centre Ch. 27, East Bangor.
1, Revere. 27, New York, People's Ch.
15, Malden, Centre Ch. 27, a m., Malden, Maplewood.
15, Ryfield. 27, p m., Bangor, Cliffside.

JULY.
1, Everett. 12, Wilmington.
1, Medford, Trinity Ch. 14, Rockport.
1, Groveland. 17, Winthrop.
1, Ballardvale. 18, Gloucester, Riverdale.
7, a m., Lawrence, Parker St. 21, Medford, Wellington.
7, p m., North Andover. 22, Malden, Belmont Ch.
1, Bradford. 24, Gloucester, Bay View.
1, Chelsea, Walnut St. 25, Malden, Faulkner Ch.
11, Lynn, Boston St. 25, Essex & Hamilton.

DEAR BROTHERS: We have lately closed a fruitful
year, but can make the present still more satisfactory.
With God's help we can be sure of a continuous revival
spirit, and we can push all our work all the time. Caring
early for finances and benevolences will greatly help
the year to go smoothly and close happily.
J. O. KNOWLES.

PROVIDENCE DISTRICT—FIRST QUARTER.

APRIL.
17, Hebronville & Dodge-
ville. 25, East Greenwich.
18, Centerville. 25, Pawtucket, Thomson.
19, Prov., Swedish. 27, 28, a m., Brockton, Pearl
Street.
20, 21, a m., E. Braintree. 28, eve, Cohasset.
21, eve, South Braintree. 29, Prov., Cranston St.
24, Attleboro'.

MAY.
1, Wakefield. 15, Foxboro'.
1, Woburn. 17, Prov., Mathewson St.
1, Central Falls. 18, 19, a m., Mansfield, First.
1, a m., Phenix. 19, eve, " Sm'l.
1, eve, Hope. 21, Prov., Trinity.
1, Pontiac, Swedish. 23, 24, a m., E. Weymouth.
7, Prov., Mt. Pleasant. 25, a m., Weymouth, Porter
Ch.
1, " Edgewood. 25, eve, Hingham.
1, Drownville. 27, Hill's Grove.
11, 12, a m., Holbrook. 28, Riverside.
1, a m., W. Abington. 29, Newport, Swedish.
12, Prov., Chestnut St. 30, " First Church.
14, Washington.

JUNE.
1, 2, a m., Stoughton. 12, Prov., Broadway.
1, eve, North Stoughton. 14, East Providence.
1, North Easton. 15, 16, p m., North Rehoboth.
1, Hanover. 16, a m., Chartley.
1, Prov., Hope St. 24, 25, District Min. Asso-
ciation.
1, Newport, Thames St. 27, Portsmouth.
7, " Middletown. 27, East Providence.
1, 2, a m., Brockton, South St. 28, a m., Rockland, Cent'l.
1, eve, " Franklin. 29, 30, p m., Rockland, Hatherly.
10, " Central. 30, p m., Rockland, Hatherly.
11, " Swedish.

JULY.
1, Nantasket. 9, Warren.
1, Hull. 10, Prov., Tabernacle.
1, Scituate. 11, " Waukegan.
1, Bristol. 12, " St. Paul's.
1, 7, a m., Woonsocket. 13, 14, a m., Arnold's Mills.
7, eve, French Mission. 14, eve, Berkeley.
1, Prov., Asbury.

NEW BEDFORD DISTRICT—FIRST QUARTER.

APRIL.
15, 16, p m., Fall River, Bray-
ton Church. 21, Plymouth & Russell's
Mills.
20, 21, a m., Fall River, Sum-
merfield Ch. 24, Whitman.
21, eve, Fall River, North
Church. 25, East Bridgewater.
21, eve, Fall River, North
Church. 26, Bridgewater.
27, 28, a m., Middleboro'.
28, eve, South Middleboro'.

MAY.
1, Sandwich. 15, Somerset.
1, South Carver. 16, Dighton.
1, Sagamore. 17, Berkley.
1, Wareham & East
Wareham. 18, North Dighton.
1, eve, Marion. 20, New Bedford, Allen St.
1, Bryantville. 21, New Bedford, Portuguese.
1, West Duxbury. 21, Acushnet.
1, Marshfield. 24, Long Plain.
1, Taunton, Central. 25, 26, New Bedford, County St.
15, 16, eve, Taunton. 27, South Yarmouth.
Tremont St. 28, West Dennis.
11, 12, a m., Taunton. 29, North Harwich.
First Ch. 30, 31 p m., East Harwich.
15, eve, Little Compton. 30, eve, Chatham.
16, Westport Point. 31, South Harwich.

JUNE.
1, 2, eve, Provincetown. 13, Osterville.
1, Centenary. 14, 15 p m., Marston's Mills.
1, a m., Provincetown. 14, Cotuit.
1, Centre. 15, 16, New Bedford, Pleas-
ant St.
1, North Truro. 20, New Bedford, Fourth St.
1, p m., Truro & So. Truro. 21, Fairhaven.
1, Eastham. 22, 23, a m., Myricks.
1, Orleans. 25, eve, 24, Taunton, Grace
Church.
1, 2, a m., Bourne. 25, Fall River, St. Paul's.
1, 2 p m., Pocasset. 26, " First Church.
1, eve, Otaumet. 26, 29, eve, Fall Riv., Quarry
Street.
10, 11, Ministerial Associa-
tion. 30, a m., South Somerset.
12, Centerville.

JULY.
1, East Falmouth. 9, Edgartown.
1, West Falmouth. 10, Vineyard Haven.
1, 7, a m., Falmouth. 11, Nantucket.
1, eve, Wood's Hill. 13, 14, a m., Chilmark.
1, Cottage City. 14, eve, North Tisbury.
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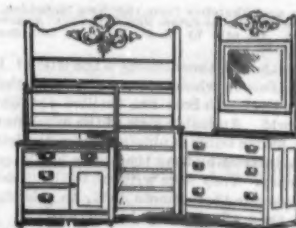
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you want, at a price that will be
satisfactory to you.

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ror, highly polished. While they
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brocade, fringed to the floor,

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plush,

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SIDE BOARDS, in oak with large
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Bronchitis, Tonsillitis, Asthma, Ca-
tarrh, La Grippe, and every kind of
sore throat.

For Scarlet Fever, Measles, and all
contagious diseases it has no equal. Indispen-
sable in every household. Also to the Tourist
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J. HUBBARD & CO.,
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Send for Circulars, Testimonials, etc.

Our Book Table.

The Religions of Japan: From the Dawn of History to the Era of Meiji. By William Elliot Griffis, D. D. New York: Charles Scribner's Sons. Price, \$2.

This volume contains a course of twelve lectures. Like everything touched by the author, these lectures exhibit great breadth of research and care, with good judgment in the arrangement of his material. The style is always clear and flowing as well as forcible. Without touching the new era of Meiji, with its revolutionary reforms, designed to bring the island empire into harmony with Western civilization, he presents in pictured outline the religious movements of the past. From early time Japan has been affected by various religious currents or movements, each of which has left traces in the islands. Upon the very oldest have, in process of time, been deposited other and perhaps more advanced faiths. Before book religions came the fetish, the dragon worship, serpent worship and Shamanism. The Shinto myths and ritual, the teachings of Kaji, and the Chinese ethical system follow, with some account of the Confucian philosophy. The lecture on Buddhism in northern Asia is full of interest for persons who wish to know the religious condition of Asia in the far past. He then gives some account of the system as mixed with other faiths and as brought out in its doctrinal forms. The story of Buddhism, in its missionary development in Japan, is full of interest, as also the attack upon it by Roman Christianity in the seventeenth century. The book everywhere abounds in information on a rare and difficult subject, but is presented in an attractive and readable form.

Letters and Sketches from the New Hebrides. By Maggie Whitecross Paton. New York: A. C. Armstrong & Son. On sale by W. B. Clarke & Co., Boston. Price, \$1.75.

The author of these letters is the wife of Rev. John G. Paton, whose story of heroic mission work in the South Seas has thrilled the Christian world. An inside view of the missions and of the native tribes is obtained from the letters not less interesting than that given by the great missionary. They were written, in the midst of active work in that remote field, to friends at home; they afford graphic pictures of the islands, the native people, and the methods adopted by the missionaries to secure their Christianization and elevation to a place among civilized nations. There are few volumes of letters of deeper interest to the reader than this by Mrs. Paton.

Life and Times of Frederick Douglass. Written by himself. With an introduction by George L. Ruffin. Revised Edition. Boston: De Wolfe, Fiske & Co.

The story of the late Frederick Douglass, the colored orator, is one of the marvels of human history. This autobiography, detailing the steps by which he rose from the slave cabin to be a leader of his race, from the house of bondage to the rights of a freeman, is a classic. The thirty-four chapters contained in it afford glowing pictures of the struggle through which the people passed in the transition from the old conditions to the new. It is the record of the labors and coronation of a hero, written by his own hand. The conquest is greater than that of Caesar or Napoleon. He lifted the world without leverage and rose from the humblest position to the place of honor. Now that he has disappeared from among men this autobiography will be all the more prized by every genuine friend of personal and political liberty. To the men of two or three generations hence this tale of struggle, sorrow and triumph will seem utterly incredible.

Mary of Nazareth and her Family. A Scripture Study. By B. M. Merrill, D. D. Cincinnati: Cranston & Curtis. Price, 15 cents.

This is one of Bishop Merrill's masterly little books. Without resorting to the fathers, or indeed to any human authority, he examines carefully the facts and suggestions of the New Testament, thus answering, as he thinks, the question, "Who was Jesus, the Lord's brother?" This difficult question, which Neander, the great church historian, thought had not been decided, has certainly received new light under the scrutiny and logical presentation of Bishop Merrill. The conclusion to which he comes is that Jesus was the first-born of Mary, but that Joseph and Mary had several other children born to them thereafter, and that one of these was "James, the Lord's brother." Of course he discounts the papal folly about the perpetual virginity of Mary as a mere figment of ancient superstition which has no support in the Gospel narratives.

Jeremiah: Priest and Prophet. By F. B. Meyer, B. A. Fleming H. Revell Co.: New York. Price, \$1.

Meyer is one of the most expert, suggestive and inspiring writers on Bible subjects in the modern church. He knows how to find the germ of truth and expose it to the view of the reader. The current volume belongs to his "Old Testament Heroes." The salient features in the life and teaching of the prophet Jeremiah are considered in a series of twenty brief chapters. No one who has read his Abraham, Joseph, and Elijah will fail to be interested in this volume of the last great prophet. The author reaches for the deeper meaning of the inspired men of the old dispensation, and from these wells of salvation draws water to slake the thirst of believers in the church today.

How Shall a Rich Man Escape? By Dr. F. S. Billings. Boston: Arena Publishing Co. Price, \$2.

This is a book of a thousand. Like some people, it is peculiar in being opposed to what most men account true and orthodox. The title hardly suggests the character of the work. The author, a scientific man, is a materialist and ultra indi-

vidualist, who reviews the social, economic, philosophical and religious systems of the age; and of course he finds them all damnable. There is but one man who knows and holds the absolute truth, and that man is unmistakably Dr. Billings! It is of some interest to see how he can dispose of axiomatic truth. We generally think that people who deny that two and two make four belong in the asylum; but here is one who contradicts all our moral and religious assumptions, maintaining that force alone makes right, and yet is abroad to correct the logic and philosophy of the ages. He has a big job; we extend to him our sympathies and best wishes. Reason would be in vain on a man who has been too much for the multiplication table and the Decalogue.

The Land of the Sun: Vistas Mexicanas. By Christian Reid. Illustrated. New York: D. Appleton & Co. Price, \$1.75.

"The Land of the Sun" is a book of travel in Mexico in the shape of a novel. The author makes an easy tour through that great country while remaining at home. The style is elegant and flowing, while the chief points of interest in the capital and the whole country are brought to the notice of the reader. The record contains interesting touches of history and vivid descriptions of scenery and buildings. "The Pyramid of Chotula" is an instance of happy description.

God's World; and Other Sermons. By B. Fay Mills, F. H. Revell & Company: New York. Price, \$1.25.

Mr. Mills is one of the most incisive popular preachers of the age. As few other men, he is able to put the Gospel to the head and conscience of average people. He not only deals out the truth; he moves men to immediate action. This volume contains a collection of his best—the sermons which have produced the most powerful effects on audiences.

Among the Granite Hills. By Mary M. Currier. On sale at the Old Colony Book Store, Boston. Price, \$1.

In this small volume of poems we have variety, taste, touches of nature, and views of human life in its joys and sorrows. The author has always a serious intent and yet a joyous outlook on the great world in which she moves. The pictures are those of New England life and scenery, and the poems are flecks of Christian song heard in the great temple of nature.

Magazines.

—The *Chautauquan* for April abounds in excellent material. To keep in fashion, the number opens with a portrait of Napoleon, followed by an article on the Emperor "On the Island of Elba." "Queen Victoria and her Children," by B. Parkes Codman, is concluded. Garret P. Serviss contributes a very interesting paper on "What the Stars are Made Of." Then follow: "The World's Debt to Modern Sanitary Science;" "Sunday Readings;" "Politics as a Career in England;" "The Great Tunnels of the World;" and "The German Forest." "The General Readings" contain other good things, as also the "Woman's Council Table." (*Chautauquan*: Bible House, New York.)

—The *A. M. E. Church Review* for April is a good number. It has for a frontispiece an expressive portrait of Hon. Frederick Douglass, with editorial characterization. Mrs. Tillman has a thoughtful and suggestive article on "Afro-American Women." Rev. I. Hertsfeld treats "The Jews' Question." A. J. Nottingham opens up the larger question of "Missions." The number has two considerable bits of poetry, one by Bishop Tanner. (Publishing House of A. M. E. Church: 631 Pine St., Philadelphia, Pa.)

—The *Arena* for April is, as usual, full and suggestive. J. H. Long leads in an article on "Higher Criticism as Viewed by a Liberal Scholar." This is followed by "A Plea for Pantheism," by H. Hensoldt; "Helen Petrovna Blavatsky," by John R. Bridge; "The Italy of the Century of Sir Thomas More," by the editor; and "The Mission of Practical Occultism Today," by Margaret B. Peeke. Prof. Parsons pleads for the nationalization of the railroads as "The People's Highways." G. W. Pepperell has an open letter to Hon. Thomas B. Reed. The number has a symposium on "The Age of Consent," by Dr. R. B. Leach and Vio H. Campbell. "San Francisco and the Civic Awakening" is a valuable article. (The Arena Publishing Company: Boston.)

—The *Forum* for April contains an exceedingly good list of articles. W. H. Mallock leads in a criticism on Schaffle's "Quintessence of Socialism." J. B. McMaster thinks "Sound Finance Possible under Popular Government" when the people come to their senses. "Social Discontent;" "Women in European Universities;" "A Study of Beggars," are other titles. Henry J. Fletcher thinks "The Doom of the Small Town" is pronounced in the last census. Justin McCarthy gives a study of Lord Rosebery; Newman Smyth has a word on the "Suppression of the Lottery and Other Gambling;" and Richard Burton speaks a good word for "American Literature." There is no article the reader will like to skip; they are all vigorous and timely—worthy of this great monthly. (The Forum Publishing Company: New York.)

—The *Homiletic Review* for April is rich in Easter literature. The sermonic section is full of it. Dr. Storrs has a sermon on "An Unrisen Christ;" Talmage on "The Resurrection Day;" T. W. Young on "The Resurrection of the Dead;" Dr. Ziethe on "The Glory of Easter;" and Canon Newbolt on "The Risen Christ." In the Review Section J. H. Jones gives the order of events, and Dr. Keller the position of the Virgin at the Crucifixion. The number is an unusually good one in its brief as well as longer articles. (Funk & Wagnalls Company: New York.)

—The *Methodist Magazine* for April contains a strikingly interesting article by Rev. James Allen on "Do Missions Pay?" Mrs. Kirby describes life in Russia, and the editor continues his sketches in Bible Lands. "The Life of Our Lord in Art" is a good Easter contribution. (William Briggs: Toronto, Ont.)

—The *Missionary Review of the World* for April comes well laden with choice material. The editor leads in an appreciative notice of the late Dr. Gordon. This is followed by an article by the deceased on "The Apostle Columba." Both articles are illustrated. The editorial departments are well filled with matter of value to the reader in search of missionary information. (Funk & Wagnalls: New York.)

—*McClure's Magazine* for April is well up to date. It always furnishes something the people would like to know about. In the current number the reader will find no dull article he will desire to skip. The issue opens with an illustrated article on "The Author of 'Trilby,'" by Robert H. Sberard. Several likenesses of Du Maurier at different periods of life are given. Ida M. Tarbell furnishes her sixth paper on "Napoleon Bonaparte." E. J. Edwards contributes a very timely and valuable article on "Tammany." Henry J. W. Dam has a discriminating and learned article on "The Bank of England." Madame Adam gives descriptions of Pierre Loti, his home and methods of work. (S. S. McClure: 30 Lafayette Place, New York.)

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Obituaries.

Potter.—Mrs. Pradie W. Potter was born Feb. 9, 1833, and died at her home in East Bridgewater, Feb. 11, 1895.

While a young woman, living in Fall River, Mrs. Potter began her Christian life, and united with the Christian Baptist Church of that place. Later she was married to J. Henry Potter, and soon after they moved to East Bridgewater, where they lived a quiet and happy life together for almost four decades.

In the hearts of the people Mrs. Potter had won a place of high esteem. She was a regular attendant at the Sabbath service and the prayer-meetings, ready to help in every way she could with time, talent and means. She will be missed more and more as the days go by.

She had been suffering for a year, though but few knew the fact. For the last two or three months she was confined to her home. She rapidly grew worse. The best of medical aid was secured, but to little avail; it was plain the disease was conquering. Late on Sabbath afternoon we found her peacefully awaiting the summons home. She talked with us a little and gave us to know that it was all right, and as we were about to go said: "Good-bye, I may not see you again." At 7 P. M. she closed her eyes, slept peacefully, and at 5:30 the following morning passed beyond and opened her immortal vision on the glories of the heavenly Sabbath.

Our sister leaves no children, but a husband, brothers and sisters have our heart-felt Christian sympathy, and we commend them to the God of their departed loved one. M. B. WILSON.

Gilman.—Lydia W. Gilman, wife of John L. Gilman, died at her home in Brentwood, N. H., very suddenly and unexpectedly, of heart failure, on the morning of Feb. 13, 1895.

Mrs. Gilman was an estimable woman, a good, earnest Christian, faithful and conscientious in the discharge of life's duties, and is sadly missed by her bereaved husband and the community in which she lived.

She was born in 1828, the daughter of Amos and Betsey Tucker. She was twice married. Her first husband, John Smart, died in 1875, leaving one daughter who also died in May, 1888. Sept. 9, 1888, she was united in marriage with John L. Gilman, of Brentwood, whom she leaves to mourn his loss, with two brothers—Fifield Tucker, of North Danville, N. H., and Warren Mason Tucker, of Boston, Mass.

Mrs. Gilman joined the M. E. Church at Kingston, N. H., by letter, Jan. 8, 1883. Converted when young, she lived and died in the faith. The Ladies' Circle of Kingston passed appropriate resolutions, extending to the husband and relatives their heartfelt sympathy.

FRANK A. TYLER.

Morse.—Alden Bradford Morse was born in West Amesbury (now Merrimac), Mass., Nov. 11, 1810, and died in Merrimac, Feb. 5, 1895.

He went to learn the plaster's trade of Daniel Nichols in 1827. In the spring of 1831 he went to Hallowell, Me., and worked at his trade for Samuel G. Ladd & Co. Being persuaded by a good Methodist with whom he boarded to attend his meetings for a few Sabbaths, he did so, and became much interested in the preaching of Rev. Wm. H. Norris, then preacher in charge.

He continued to attend Methodist meetings while living in Hallowell.

In a revival in the fall of 1831, he with several others found peace in believing, and joined the Hallowell M. E. Church, where he has ever since held his relation. Soon after his conversion he was appointed a class-leader, for which office his gifts were peculiarly adapted. Being a fine singer, and having a well-cultivated mind and an easy flow of language, he became one of the most interesting and popular leaders with whom I ever became acquainted. The class-meetings held at Rev. Jacob Gore's house, West Amesbury, from 1842 to 1844, were uncommonly spiritual. It seemed as though the Divine presence filled the room where we were assembled.

Mr. Morse was twice married. His first wife was Myamia Sanborn, of East Kingston, N. H., whom he married, Nov. 26, 1835. She died, Sept. 23, 1842. He married Harriet N. True, of Salisbury, Mass., Oct. 1, 1845.

He was a strong temperance man, never having used intoxicating liquors or tobacco. He was never attended by a physician until at 80 years of age he had the grippe, which left him somewhat broken down. In gentleness of disposition, urbanity of manners, and purity of life and purpose, I think in the range of my acquaintance none have excelled him.

In his last sickness, of several months' duration, his mind was ever calm and peaceful. In all my visits to him I found him cheerful, with strong faith in God and perfect resignation to the Divine will. He could constantly say, "I am willing and desirous to be gone." The future looked very bright and glorious to him. He died like an infant going to sleep. A widow and three sons mourn their loss. "Mark the perfect man and behold the upright: for the end of that man is peace."

WARREN WEYMOUTH.

Joyce.—Mrs. Jane E. Joyce, wife of Valentine Joyce, was born Jan. 1, 1826, and died at her home in Amesbury, Mass., Feb. 14, 1895.

She came to America from the north of Ireland in 1848, and settled in Amesbury, where she ever after lived. Mr. Joyce came from the same place to America in 1849, and they were married in 1852.

She was converted at the age of fourteen and joined the Primitive Wesleyan Methodist Church in the country of her birth. On coming to Amesbury she joined the Methodist Church, then in its infancy and without a church edifice. She took great interest in the recent semi-centennial celebration of the founding of her church, and, together with her husband, gave the pastor, who wrote a history of the church, much valuable information concerning its early work.

She was of a very sympathetic and kindly disposition, charitable in thought, speech and deed. Her husband gives this testimony of her: "It is no exaggeration to say that she was a good Christian woman," and all who knew her in the church and in the community confirm her husband's estimation of her. She was loyal to her church, and helped support it to the extent of her ability.

She was of a frail make-up physically, and suffered from ill health for many years. Her final illness was of only two weeks' duration, and she passed away as a child would fall asleep. Her last audible words were: "Saviour, be very near unto me now."

She leaves a greatly stricken husband, who feels his loss most deeply and keenly, but who has the consolations of Divine grace. Her children are: Richard B., of Boston; Samuel J., of Amesbury; Mary A., wife of N. M. Gage, of Beverly. The youngest child, Elizabeth Jane, died some years since. "Her children rise up and call her blessed; her husband also, and he praise her."

D. E. MILLER.

Tennant.—Emilia (Lund) Tennant was born in Groton, Vt., Sept. 10, 1830, and died in Haverhill, Mass., Feb. 9, 1895, aged 64 years and 5 months.

She was converted at eighteen years of age, under the labors of Rev. Joseph A. Merrill, and joined the Methodist Episcopal Church, of which she was a worthy member for seventy-three years.

In 1850 she was married to Moses Tennant and became with her husband one of the founders of Methodism in Rumney, N. H., where they lived until his death in 1875. Beginning their married life with a religious paper, she was a subscriber to ZION'S HERALD for seventy years.

Father and Mother Tennant were widely known as ardent, loyal Methodists, and their home was a welcome retreat for the weary itinerant. Mother Tennant spent the twenty years of her widowhood in Haverhill, Mass. She retained her faculties so as to be able to read ZION'S HERALD closely and appreciatively, with her Bible and many other books, until two days before her death. She was the mother of seven children, four of whom—two sons and two daughters—survive her. One daughter was the wife of Rev. Jonathan Hall, of the N. H. Conference. She leaves behind the record of a well-spent life.

JOHN A. BOWLER.

Folsom.—Mrs. Hattie Morris Folsom, widow of Horace F. Folsom, died in Lawrence, Mass., Feb. 13, 1895, of a long-standing cancerous affection. She was born in Hanover, N. H., in 1832.

Married in 1856, after the death of her husband in 1878, she accepted the position of matron of the Rutland St. Children's Home in Boston. She was also matron of the Children's Home in Lawrence at two different times, performing faithful and loving service among the children under her care, for whom her compassion was very great.

Mrs. Folsom was converted in early life. The writer found her thirty-five years ago an active member of the Methodist Episcopal Church in Enfield, N. H., to which her attachment was strong and enduring. Upon questions of a churchly character she was well informed, and well she might be, having read ZION'S HERALD from the early years of her Christian experience. She kept also in touch with all the great enterprises of the church, rejoicing in its rapid onward march toward the millennium. Mrs. Folsom will be well remembered by the colleagues and annual visitors at Asbury Grove as one interested in all that pertained to the prosperity of that beautiful and Christian summer resort.

With the full consciousness of the doom to which her disease was hastening her on, and amid great bodily suffering at the last, she was by faith "more than conqueror." She had kept the faith and was ready to be offered, and so, sweetly, "fell on sleep." Her remains were taken to Enfield, N. H., and laid to rest beside her husband, in the village cemetery.

CHARLES U. DUNKING.

Chandler.—Melvina M. Chandler, wife of E. O. Chandler, was born in Haverhill, N. H., Sept. 18, 1831, and died in East Boston, Feb. 17, 1895.

Married Nov. 3, 1852, she had resided in East Boston since that time. The church family of Saratoga St. has received another severe blow in the death of this estimable woman. She was one of the oldest members, converted under the first pastor, Rev. Chester Field, when the church worshiped in Bennington Hall, and received into full membership by Rev. R. W. Allen. Mrs. Chandler was one of the saints of God whose departure fills the church below with grief and questionings how her place is to be filled. She accepted the standard of Christian holiness taught in the Scriptures, and endeavored to exemplify it in her life and lead others into the green pastures and by the still waters, her piety producing the peaceable fruits of righteousness. She had also the sweet gift of music in her soul, which was sanctified by grace to its highest uses. She gave lessons in music, and was organist of the church for eight years. One of the classes has been meeting in her home for twenty-seven years, and as it continues to meet there, will not be bereft of her influence, for she being dead yet speaketh.

Her health had been poor for some time, but especially so during the last four years, her disease at last forbidding the retaining of any nourishment in the system, which was the immediate cause of her death; but she has escaped to a land of health where "the Lamb that is in the midst of the throne shall feed them."

Her husband, the beloved leader of the class, is sustained in his loneliness by the sympathy of his brethren and the grace of his Lord.

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Rev J. M. DURRELL,

Tilton, N. H.

Review of the Week.

Tuesday, April 16.

—Austria and Italy shaken by earthquakes; thousands of people camping in fields.

—Death, at Springfield, Mass., of Dr. John P. Blackmer, the well-known prohibitionist and temperance worker.

—The Income Tax re-hearing to go over probably to the October term of the Supreme Court.

—Reported signing of the treaty of peace between China and Japan.

—The worst freshet for years on the New Hampshire rivers; railroad travel impeded.

—Dr. Charles Parkhurst, of New York, speaks in Music Hall on "The City and the Citizen."

—Oil goes up to \$2.35 per barrel.

Wednesday, April 17.

—Capture of Perry, the escaped train-robbler, in New York.

—Arrival in Santiago de Cuba of Gen. Martinez Campos, the new Governor General.

—Wages advanced in Fall River; some 24,000 operatives made happy; wages also go up in New Bedford.

—Russia and France reported to be opposed to Chinese cession of land to Japan.

—Death of Hon. Leverett Saltonstall, ex-collector of the port of Boston.

Thursday, April 18.

—Oil rises to \$2.70 per barrel, and then drops to \$2, closing at \$2.17.

—A son of President Seelye, of Smith College, killed by a fall over a cliff on Mt. Tom.

—The negotiations between the General Electric and Westinghouse companies with reference to pooling patents broken off.

—The British continue to gain victories in their march upon Chitral.

—Gen. Campos taking active measures for the suppression of the revolt in Cuba.

Friday, April 19.

—Patriots' Day today, a legal holiday in Massachusetts.

—Nicaragua's reply to Great Britain, that the latter's demand be submitted to arbitration, not satisfactory.

—The terms of the treaty signed at Shimoda not yet divulged by Japan.

—Gen. Campos offers pardon to all Cuban insurgents except the leaders.

—The Woman Suffrage amendment passes both branches of the New York Legislature.

—The Dominion Parliament opens.

—The National Academy of Sciences awards the Barnard gold medal to Lord Rayleigh for his discovery of argon in the atmosphere.

—The third National Conference for Good City Government to meet in Cleveland, May 29-31.

—Leather follows the advance in beef; all kinds rise from 15 to 20 per cent.

—A Treasury order issued permitting the landing of passengers from ocean steamships after sunset.

Saturday, April 20.

—Patriotic celebrations yesterday in Acton, Concord, and Lexington.

—Estimate of the probable yield of the income tax put at \$15,000,000.

—Umra Khan, who is fighting the British in their advance upon Chitral, offered an asylum in India if he will surrender.

—A plot to dethrone Korea's king discovered and thwarted.

—A league organized in Chicago to counteract the free coinage movement in Illinois.

—English officers in the Hova army resign; French success promoted by this course.

—Sypher & Co., dealers in antiques in New York, charged with systematic undervaluations to escape customs' duties, extending over many years.

—Sixty stores burned in Ardmore, I. T.; loss \$500,000.

Sunday, April 21.

—Venezuela's dispute with France and Belgium settled by Italy's good offices.

—The French capture a Hova fortress.

—The price of oil still dropping; cotton still climbing.

—Ex-Consul Waller, of Madagascar, condemned to twenty years' imprisonment by a French court martial, carried to Marseilles.

—The British garrison at Chitral relieved.

—The sugar duties thus far collected, more than 50 per cent. below the estimates.

—Two Italian factions in Brooklyn fight with rifles and revolvers; two men fatally shot and a girl wounded.

—Five Negroes lynched in Alabama, two of them women, for the alleged murder of a white man.

—Great commotion in England over the discovery that a Birmingham firm is making idols for temples in India.

—The Mikado ratifies the peace treaty.

—Five thousand horses to be slaughtered in Oregon and packed and sold for food.

—Death, at Greenpoint, L. I., of John N. Stearns, formerly editor of the National Temperance Advocate.

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THE CONFERENCES.

(Continued from Page 11.)

forward to the time when he can again take up the battle against sin in all its forms. His good wife is also in a more hopeful condition.

Boston East District.

Receptions were in order last week. In many respects these were much alike, but each had its peculiar local interests, hard to report in a general way.

Lynn, St. Paul's, gave to Rev. W. T. Worth and his family an ovation that indicated the new year to be opening under the most hopeful promises of success.

Lynn, Trinity, at the other end of the city, not to be outdone, showed its happiness and made Rev. W. W. Baldwin and family happy by a large and enthusiastic gathering, with speeches and all sorts of good things.

Malden, Belmont Church, not only gave Rev. G. H. Clarke a reception, at which the good work of last year was rehearsed, well punctuated by carefully prepared reports, and the whole embellished with addresses by representatives of various departments of work, but followed this by crowding the church last Sunday morning with the largest congregation of Mr. Clarke's pastorate.

Everett. — Rev. H. L. Wriston, having been asked for by another charge and having chosen to remove, was tendered a farewell reception by his many friends. Rev. W. H. Meredith, the newly-appointed preacher-in-charge, is represented as having made a fine impression, and we shall doubtless a little later chronicle his reception.

Ipswich gave to Rev. G. M. Smiley, and equally to Mrs. Smiley, a grand welcome on their return for a third year's service. The local journal embellished its columns with fine likenesses of Mr. and Mrs. Smiley, with biographical notices. According to its reports this was one of the great times in the local history of this fine old charge.

East Boston, Orient Heights. — This young society, on finding that its new preacher was like itself young, proceeded to receive him in the orthodox way. Rev. J. P. Chadbourne has the good fortune to be the man. At his reception several neighboring pastors and Rev. Dr. Chadbourne, his father, were present, and made appropriate addresses. The year begins well, and doubtless this promising field will be well cared for.

Malden, Maplewood. — A large and enthusiastic gathering of the people of this charge ratified the action of the Bishop in returning Rev. L. W. Adams for another year's service. Music, feasting, social intercourse and a general good time made all hearts glad. Mr. Adams is planning for better work the present year.

W. F. M. S. — A native of India, a man of note, who is a devout Christian, sent at one time as a delegate to our General Conference, was visiting Boston. He inquired for the Tremont St. Church, and when there asked to see the room where the Woman's Foreign Missionary Society was organized. Upon entering it, with uncovered head and tearful eyes, he bowed for a few minutes in silent thanksgiving. What a marvelous testimony to the high appreciation of the work of this Society on the other side of the globe! In this same little room, draped, as it were, with the memories of the earlier times, was held, on April 10, the business session of the quarterly meeting of the N. E. Branch, W. F. M. S. Several of the founders of the Society were present.

At 11 o'clock the exercises of the public meeting were held in the audience-room of the church. Devotional exercises were led by Miss P. J. Walden. Reports read by the recording secretary, treasurer, Branch corresponding secretary, home secretary, and six Conference secretaries, filled the morning session. All were excellent, representing the work in a prosperous condition.

After lunch the afternoon session commenced with a memorial service, introduced by the reading of selected portions of Scripture and prayer. Tender and appreciative memorials of Mrs. Buleen, furnished by her personal friends and fellow-workers, were read by Miss Nichols. Mrs. Wagner spoke briefly of the work and character of Mrs. Merial A. Dorchester, and Miss Cushman gave some items concerning Mrs. G. W. Norris, of Dover, N. H., recently deceased. The "Young Woman's Hour" was occupied by the reading of excellent original papers by Miss Dillingham and Miss Northrup. A clear and helpful address was delivered by Miss Day, one of our missionaries from India. After the usual collection and the parting hymn, the meeting was adjourned to convene in July, at Maple St., Lynn.

The midday prayer service, held every Wednesday, was not omitted, but, just as the noon hour arrived, the exercises were suspended and Miss Day was called to offer prayer for our work and workers. May it be answered in abundant blessing!

H. B. STEELE, N. E. Conf. Sec.

Springfield District.

In the preachers' salaries for last year there occurred but one deficiency, while the excess amounted to more than \$500. Northampton exceeded its estimate by \$300, Florence by \$100, and Westfield also by \$100; others in smaller amounts.

Holyoke Highlands. — At the last communion service 2 persons were baptized, 3 received on

probation, and 2 taken into full connection. Rev. B. F. Kingsley is returned for his fourth year.

Wesleyan Academy. — The spring term opens well with its full attendance. Principal Newhall has supplied the Congregational pulpit at Three Rivers the last two Sabbaths.

St. Luke's. — On the evening of April 12 the chapel was transformed into a most beautiful reception room by the use of screens, mats, banquet lamps, and other decorations, and a large number of St. Luke's members and sympathizers gathered to testify to the genuine pleasure felt at the return of their pastor, Rev. W. G. Richardson. A pleasant social evening was passed in congenial conversation, and refreshments were served. Easter was recognized by an excellent sermon in the morning from the text found in Col. 3: 1; and in the evening by a concert of twenty-six numbers. All the parts were well taken. The decorations consisted chiefly of palms, potted plants and Easter lilies.

State St. — A genuine welcome was given the new pastor, Rev. T. C. Watkins, D. D., and, in spite of the storm, a large congregation listened to his initial sermon which was preached from Zech. 4: 6. The decorations of palms, Easter lilies and carnations, were plentiful. A general impression prevails that this is one of the very wisest of Bishop Merrill's appointments.

Asbury First. — This church reports a net gain of 25 members for last year, and all bills paid, with a balance of \$12. An Easter sermon was preached by the pastor from 1 Peter 4: 10, and in the evening a concert was given by the Sunday-school. The decorations were of callas, palms, geraniums, and Easter lilies, beautifully arranged. Rev. Charles Tilton is pastor.

Northampton. — Rev. W. F. Cook preached his first sermon on Easter morning, and received complimentary notice in Monday's papers. The texts were found in Luke 2: 7 and Rev. 8: 21. The first impression of the new preacher in this most important field was excellent.

South Hadley Falls. — During the four years of the pastorate of Rev. J. H. Stubbs here, he has given his services to a little hamlet two miles out. A chapel has been built. Just before Conference this little society showed its warm appreciation of the service given them by a splendid reception, with a purse of \$19. The pastor received a warm welcome here on his return for a fifth year. A new parsonage has been secured and put in good condition.

Chicopee Falls. — The meetings conducted by Rev. J. H. Weber resulted in 94 seekers at the Falls and 134 at the Centre. Of the first number the largest part properly belongs to the Methodist people, and most of them will come into the church. Conversions have followed the close of the meetings in both places. A boys' recreation club has been organized. Painting and additional repairs will begin on the church at once. Last year's bills are all paid, \$50 left, and subscriptions sufficient to meet the needs of the year already pledged. A delightful and largely attended reception of welcome was given to the pastor, Rev. N. B. Flak, and wife who are returned for the fourth year. It is worthy of remark that this church believes in the three-year term, as does also the pastor, both being strong in this faith. But the work has been so successful under Mr. Flak, and there are so many converts and probationers, that there was a universal feeling that it was unsafe to risk a change this year. The church has made a net gain of 74 members during the past year.

Mrs. A. Leach, for many years organist here, and Mr. C. W. Atwood, the Methodist printer of Springfield, and a prominent member of Trinity, were married by Rev. N. B. Flak, April 17.

Chicopee. — On March 31 the pastor baptized 13 and received 63 on probation as the first instalment from the Weber meetings. The last year closed with a balance left in the treasury after all bills had been paid. Pledges for the new year about, if not quite, meet the appropriations. The young men's Bible class led, and a large number of people followed, in giving the returning pastor and wife a warm reception in the handsomely decorated church parlors on the evening of April 12. The Epworth League prepared the Easter decorations, which were fine, and the Sunday-school gave an excellent concert, at the close of which the superintendent, Judge L. E. Hitchcock, gave each participant a potted plant. The recently organized Boys' Club is preparing new recreation grounds for the summer sports.

Easthampton. — Miss Alice T. Neal, daughter of the late Rev. Jonathan Neal, D. D., has carefully catalogued her father's library, and offers the same for sale. A goodly number of the books are of comparatively recent date. The new pastor, Rev. F. H. Ellis, is unable to move at present because of sickness among his children.

Orange. — Rev. J. W. Fulton has received his fourth appointment to this charge, and on the evening of April 12 was tendered a cordial welcome reception by the members of the church. Easter was fittingly observed. An excellent Sunday-school concert was given in the evening.

Other Easter Services. — At Trinity the pulpit and choir balcony were banked in flowers. Rev. Henry Tuckley's text was 1 Peter 1: 3-5. At Grace Church Rev. E. F. Herriek preached from the words of 1 Cor. 15: 20. The floral decorations were appropriate, and manifested the special interest both the occasion and the return of Mr. Herriek.

Rev. E. S. Best was well received at West Springfield, and made a good impression in his Easter sermon.

At Amherst Miss Fannie Little furnished the beautiful decorations of ferns and flowers, and Prof. Thomas Chubbury with a male octette furnished excellent music. Rev. A. L. Squier preached on an Easter theme.

At Florence the decorations, sermon and concert were in keeping with the day. Rev. W. F. Stewart, pastor.

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